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THE LAMB'S

BOOK OF LIFE

FOR THE

NEW JERUSALEM

CHURCH & KINGDOM,

INTERPRETED FOR ALL NATIONS,

BY

ELIZABETH COTTLER.

From the Whitsun Week, 1860, to the Michaelmas Week, 1861.

ENTERED AT STATIONERS' HALL.

Published by

S. F. BAILEY, STREATHAM PLACE, BRIXTON HILL,

AND SOLD BY ALL BOOKSELLERS.

1861.

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THE NEW JERUSALEM,

INTERPRETED FOR ALL NATIONS,

By ELIZABETH COTTLER,

In the Whitsun Week, 1860.

Rev. xxi. 1—27.

Ver. 1.—*I* (the Rev. George Clayton) *saw* (in a revelation sent to me at Walworth from Elizabeth Cottle, 4, Terrace, Putney, April 8, 1839) *a new* (Cottle) *heaven and a new* (Cottle) *earth: for the first heaven and the first earth* (Christian Church and State, founded by Constantine, A.D. 325) *were passed away* (from Constantinople from 1452-53); *and there was no more* (empire of Constantine on the sands of the) *sea*—(shore of Marmora, between Europe and Asia. Rev. xiii. 1; xx. 13; Gen. xxii. 17, 18).

Ver. 2.—*And I* (the Rev. JOHN Clayton, of the Poultry Chapel, London) *saw* (in the same revelation) *the holy city, the new Jerusalem* (Rev. iii. 12; Heb. xii. 22), *coming down* (descending from 1839 to 1861) *out of heaven* (from Queen Elizabeth's Church), *prepared as a bride* (a Queen Victoria) *adorned* (with truth) *for her husband* (Prince Albert, Feb. 10, 1840).

Ver. 3.—*And I heard a great voice out of heaven* (the Queen's Church *saying, Behold, the tabernacle of God* (the Holy Ghost) *is with men, and he will dwell* (at Putney—Rev. xxii. 3, 4—from 1839 to 1849, and afterwards in Clapham Park) *with them* (in the Trinity Church), *and they shall be his* (Cottle) *people, and God himself* (in the unity of his personality) *shall be with them* (in the person of the promised Paraclete) *and be their God* (the Holy Ghost).

Ver. 4.—*And God* (the Holy Ghost) *shall wipe away all tears from their* (dissenting) *eyes* (by wiping out of the Statute Book all Civil and Ecclesiastical Acts of torture, cruelty, and intolerance); *and there shall be no more* (putting people to) *death* (for conscience' sake), *neither sorrow, nor crying*

(from Civil and Religious disabilities), *neither shall there be any more pain* (and penalties) : *for the former things* (Civil and Religious Acts of Parliament, and refined priestly cruelty) *are passed away* (with the creeds and commandments of men).

Ver. 5.—*And he that sat* (as Prime Minister) *upon the* (Queen's Parliamentary) *throne said*, Behold, I make all things new (according to the new commandment of universal love to God and man—Matt. xxii. 38, 40; John xiii. 34, 35; 1 John ii. 7, 11; 2 Cor. v. 17).—*In the new heaven and new earth* (Church and State) *of the new name* (of Cottle—Rev. iii. 12). *And he* (God the Holy Ghost) *said unto me* (Elizabeth), Write (these words to all the nations) : *for these words are the true and faithful* (words of God).

Ver. 6.—*And he said unto me*, It is done (Rev. xvi. 17).—At Palermo, in this Whitsun week, 1860, by the man Gabriel-Garibaldi. See page 9). *I am Alpha and Omega, the beginning* (of the new Cottle heaven and earth, April 8, 1839) *and the end* (of the Roman world, on St. Michaelmas day, Sept. 29, 1861). *I will give unto him* (John Scott) *that is athirst of the fountain* (font) *of the (baptismal) water of life* (for Elizabeth's Kingdom of God—John x. 17, 18) *freely* (without money and without price, from the opening of All Saints Church by the Archbishop of Canterbury, June 17, 1858, to Michaelmas day, 1861).

Ver. 7.—*He that overcometh* (Satan by the baptism of the Holy Ghost) *shall inherit all things* (in Church and State); *and I will be his God* (the Holy Ghost—Matt. xxviii. 18—20), *and he shall be my* (beloved) *son* (John Scott).

Ver. 8.—*But the fearful* (of change) *and (professed) unbelieving* (hypocrites), *and the abominable* (Roman Priesthood), *and murderers, and whoremongers*, (Church and Army married to strange gods), *and sorcerers* (for Priestly power), *and idolators* (Pagans), *and all* (sects of) *liars* (Trinitarians), *shall have their* (baptismal) *part in the lake* (Navy and Army) *which burneth* (the cities by war and steamships) *with fire and brimstone* (gunpowder, from the siege of Constantinople, 1452) : *which is the second* (war, for the) *death* (of Paganism—Matt. iii. 11, 12; Rev. xx. 11—15).

Ver. 9.—*And there came unto me* (the Rev. John Scott, on Sunday, the 27th, ten days after the opening—Rev. iv. 1; iii. 7, 20—of All Saints Church by the Archbishop of Canterbury, on the 17th of June, 1858 *) *one* (Eliza-

* On the 17th of June, 1858, Mrs. Cottle was at Hastings (Psa. cxvi. 11; Isa. xxviii. 16), after the "death" of her husband on the 6th of May (Rom. vi. 5; Isa. liv. 5), sorrowing most of all, that she should see his face no more (after death—Acts xx. 38). The dead praise not the Lord (in heaven), neither (is there) any (hell for the wicked) that go down (in a coffin) into (the grave of) silence (Psa. cxv. 17, 4—8; Heb. xii. 22, 23).

Sing, O barren (mother—Isa. liv. 1, 5), for this (Whitsun week, 1860) is the sixth month

beth Cottle—Cant. vi. 9, 10)—*of the seven angels which had the seven vials full (of wrath—revolution) of the seven last plagues* (on Rome and its Empire from B.C.—Rev. xv. 8), *and talked with me* (in the Parsonage house and Church of All Saints, in this New Park Road) *saying* (on the Monday after Whit Sunday, May 27, 1860), *Come hither* (dear Sir, to your Father's house at Kirkstall Lodge), *and I will shew thee* (in the *Morning Star** for Whit Monday, May 28, 1860) *the (betrothed) bride* (a German Princess for), *the Lamb's wife* (in an article headed “The Marriage of the Prince of Wales”).

Ver. 10.—*And he carried me away in the spirit* (of prophecy for this Whitsun week) *to a great and high mountain* (Roman establishment), *and shewed me that great city, the Holy Jerusalem, descending out of heaven* (Mary's Christian Church) *from (the papers of) God* (the Holy Ghost).

Ver. 11.—*Having the glory of God* (the Father): *and her* (Elizabeth's) *light* (of truth) *was like* (Isa. xl. 18, 25) *unto* (a Catholic) *stone* (Church) *most precious* (1 Peter ii. 4, 7), *even* (1 Cor. xv. 24) *like* (Isa. xl. 18, 25) *a*

(on Trinity Sunday, June 3) *with her* (Elizabeth Catheart) *who was called barren* (from her marriage, in Lambeth Church, to Robert Cottle, Feb. 8, 1814—Luke i. 7, 36). *Rejoice thou barren* (Elizabeth) *that bearest not* (the royal “babes and sucklings”—Matt. xxi. 16; Psa. viii. 2, 3; Luke xxiii. 29—of Queen Victoria); *break forth* (from July 15, into the Kingdom of God) *and cry* (follow me): *thou* (Elizabeth Cottle) *that travailest not* (June 1860, with the Royal babe of Prussia), *for the desolate* (widow of Robert Cottle, at Kirkstall Lodge, Clapham Park) *hath* (in 1860) *many more children* (of God, born of her, among “all nations” and their “kindred”) *Sovereigns*, of different “tongues and peoples”—Rev. vii. 2, 9, 17) *than she* (Queen Victoria) *which hath* (from Feb. 10, 1840) *an husband*. Gal. iv. 27; Ps. cxiii. 9; Rev. xviii. 20.

Thou (Queen Victoria) *hast no husband* (for King of the Jews), *in that* (Queen Elizabeth's Church) *saidst thou truly, I have no husband, for he* (Christ) *whom thou now hast* (for God), *is not thy husband*. John iv. 17, 18; 1 Cor. xi. 3, 10.

Thy Maker (Elizabeth Cottle) *is thy husband; The God of the whole earth shall he be called* (from thy house in Clapham Park—Isa. liv. 5).

* *He* (Victor Emmanuel) *shall rule them* (in Italy) *with a rod* (a Sceptre) *of iron* (under the Iron Crown of Lombardy, from his entrance into Milan with the Emperor of France, June 8th, 1859); *and I will give him* (with this Book, for) *the* (New Jerusalem, the) *Morning Star* (of May 28, 1860, for the Marriage of the Prince of Wales. Rev. ii. 27, 28).

I am (Prince of Wales) *the root* (Matt. iii. 10, 12) *and offspring of David, and the bright and Morning Star* (of Elizabeth's Kingdom of God); *and the Spirit and the (betrothed) bride, say* (Whit Monday, May 28, in the “Morning Star”): *Come, quickly* (to John Scott's baptism of the Holy Ghost on St. Michael-mass day, 1861). Rev. xxii. 16, 17.

Job xxxviii. 7. *When* (from Whit-Sunday, May 27, 1860) *the morning stars* (for the Cottle new Italian “heaven and earth”) *sang* (the Garibaldian song—Rev. xiv. 3) *together* (in “the Pavilion of his Presence Chamber,” at the Royal Palace at Palermo—Psalms xxxi. 20), *and all the* (Neapolitan) *sons of God* (the Holy Ghost) *shouted* (and “clapped their hands together” at Naples, at the departure of their King on the 6th, to welcome) *with joy* (the entrance of Garibaldi on the 8th of September, 1860).

jasper stone, (in the breast-plate of the Jewish High priest, in which truth was as) clear as crystal;

Ver. 12.—*And had a (Catholic) wall (for the Cottle Church) great and high (Psa. ciii. 11, 12), and had twelve gates, and at the (apostolical) gates twelve angels (for Church and King), and names written (by Elizabeth) thereon, which are the names of the twelve tribes of the children of Israel (sealed with her seal of E. C.—Rev. vii. 2, 3—for the future Church of the Prophets and Apostles).*

Ver. 13.—*On the east (of Europe) three (God) gates; (for the Greek Church); on the north three (God) gates (for the Protestant Church of Queen Victoria); on the south three (God) gates (for the Roman Pontiff); and on the west three (God) gates (for the Roman Catholic Churches of France, Spain, &c., for the three Greek, Latin, and Protestant Churches of Pagan Christendom).*

Ver. 14.—*And the (Church) wall of the city (of Constantine) had twelve foundations (Heb. xi. 10; Eph. ii. 20), and in them the names of the twelve apostles of the Lamb (born and crucified King of the Jews).*

Ver. 15.—*And he (God the Holy Ghost) that talked with me, had a golden reed (British sceptre) to measure the city (of London), and the gates (of the Churches) thereof, and the wall (for the Cottle Church) thereof.*

Ver. 16.—*And the city (of God the Holy Ghost) lieth (on the map) four-square (for “the four corners”—Rev. vii. 1—or “four quarters” in the several capitals of Europe, Asia, Africa, and America), and the length is as large as the breadth (of the circumference of the whole earth, Isa. liv. 5); and he measured the city (of London) with the (Trinitarian) reed (of the Queen’s sceptre, in which city Elizabeth had), twelve thousand* (Cottleites—Rev. vii. 4, 5, 8, 9—for her All Saints Church, which is about a) furlong (or the distance of the eighth of a mile from Kirkstall Lodge, in this new Clapham Park Road—Luke vii. 24—27, 28, 29). The length and the breadth and the height of it (All Saints Church) are equal (are “equal” Trinity Gods). The glory equal; the Majesty co-eternal. In this Trinity none is afore or after other; none is greater, or less than another; but the whole three persons are co-eternal together and co-“equal.” Athanasian creed, read in All Saints Church, on Whit Sunday and Trinity Sunday, June 3, 1860).*

Ver. 17.—*And he measured the (Cottle) wall (of the Church) thereof, an hundred and forty and four cubits, according to the measure of a man (Robert Cottle, from the elbow to his middle finger), that is, of the angel (his wife,*

* *Twelve thousand* is the number put for the Apostolical population of the dioceses of London. A certain, for an uncertain number of the population of each Bishopric. Rev. vii. 2—9; xiv. 1.

Elizabeth Cottle, who "is the arm of the Lord," and "the finger" of God the Holy Ghost, "to cast out the devils" in the Trinity Church—Luke xi. 20; xvi. 24; Psa. viii. 3; cxliv. 1, 2—and to write the names in the "Lamb's Book of Life" for the million and *hundred forty and four thousand* "babes and sucklings." Rev. xiv. 1; Matt. xxi. 16).

Ver. 18.—*And the building of the wall of it* (the Cottle Church) *was of jasper* (for the Queen's Crown): *and the city* (of London) *was pure gold* (in its value and currency), *like* (Isa. xl. 18, 25) *unto clear* (plate) *glass* (in the shop windows. 2 Cor. iii. 18).

Ver. 19.—*And the foundations of the wall* (of the Cottle Church) *were built*—Eph. ii. 20; Luke vi. 48, 49—upon the words of the Jewish Apostles and Prophets). *The city* (of the new Jerusalem) *was garnished* (or furnished) *with all manner of precious stones* (1 Peter ii. 6, 7, for the incorruptible crown of Kings and Priests unto God and the Father. Rev. i. 6; v. 10; Isa. liv. 11, 12).

Ver. 21.—*And the twelve* (apostolical) *gates were twelve pearls* (of the twelve tribes of Israel—Rev. vii. 2, 9; Eph. ii. 14); *every several gate was of one* (Cant. vi. 9, 10—Cottle) *pearl* ("of great price"—of some thousands—Mat. xiii. 46; 1 Tim. ii. 9—given by Elizabeth to the Queen, without money and without price—Isa. lv. 1): *and the* (money in Hoares' "Bank"*) *in the Fleet street of the city was pure gold* (Luke xix. 23. Robert Cottle was clerk and stock-broker in the Stock "Exchange"—Mark viii. 37; Matt. xxv. 27; xvi. 26—to Messrs. Hoare, of the leather *bottle*, for forty-nine years, from 1802 to 1851, during which time we all, with open face,† in Fleet Street, and in the City, beholding the face of Robert Cottle) *as it were* (in a) *transparent glass* † (and seeing the glory of the Lord, of the Cottle Church, are changed in a moment—in the twinkling of an eye—1 Cor. xv. 51, 52—58—into the same moral image of God—Gen. i. 27—from the glory of the Trinitarian, to the greater glory of the Unitarian dispensation, as by the spirit of prophecy of the Lord Jesus—2 Cor. iii. 18; Rev. xix. 10).

Ver. 22.—*And I saw* (from April 8, 1839, to Trinity Sunday, June 3, 1860) *no* (Cottle) *temple therein* (London): *for the* (triune) *Lord God Almighty and the Lamb are the* (State) *temple* (of the Queen and Heir apparent) *of it*.

Ver. 23.—*And the city* (of London) *had no need of the sun* (day of Constantine), *neither* (of the Friday, Sabbath) *of the moon* (or Crescent Church),

* *The good man* (Robert Cottle) *is not at home* (at Kirkstall "Lodge"); *he is gone* (May 12, 1858) *a long journey* (in a hearse to Norwood Cemetery). Prov. vii. 19, 20; Luke xii. 39.

† *We all* (can now only) *see his face* ("likeness") *as in a glass* (picture in Kirkstall Lodge). Rom. vi. 5.

to shine (with Creed or Koran) in it: for the glory of God (the Holy Ghost) did lighten it (with the revelation sent to the Rev. George Clayton, April 8, 1839), and the Lamb (born King of the Jews, Nov. 9, 1841) is the light (of truth, for the seventh day, Sabbath) thereof. Rev. xiv. 1; xxii. 4; Heb. iv. 4, 9, 16.

Ver. 24.—And the (Christian) nations of them (in the Greek, Latin, and Protestant Church) which are saved (by Elizabeth from established idolatry) shall walk in the light (of the truth of the Holy Ghost) of it (of the Queen's Church): and the kings of the earth do bring (by Free Trade, from 1846) their glory and honour (their commerce and manufacture) into it (London).

Ver. 25.—And the gates (ports) of it (Great Britain) shall not be shut (by Sir Robert Peel, against free trade, by any duty) at all (on corn, from Friday, June 26, 1846) by (the Saturday, or seventh) day (Jewish Christians): for there shall be no night (divinity and policy of the dark ages) there (in the Father's house, No. 4, River Terrace, Putney—Rev. xxii. 4, 5—June 26 and 27, 1846).*

Ver. 26.—And they (in Great Britain) shall bring (from 1850, by Prince Albert's national call) the glory and honour (the industrial inventions) of the nations (of the earth) into it (into the Great London Exhibition of 1851. Above six millions entered the Exhibition from May 1 to October 11, 1851).

Ver. 27.—And there shall in no wise† (Dr. Wiseman) enter into it (Elizabeth's Kingdom of God the Holy Ghost) any thing (in Mary's Roman Church) that defileth (the Christian body with idolatry), neither whatsoever (Greek and Latin Churches of the cross, that) worketh ("iniquity," or a Trinitarian) abomination (2 Thess. ii. 7), or (Protestant Church) that maketh a (Nicene) lie‡ (established by Constantine in A.D. 325; the National Creed, with the Athanasian Creed, on Trinity Sunday, June 3, 1860): but they only (shall enter into the Cottle Church—Rev. iii. 12) whose names are written (by Elizabeth) in the Lamb's § (Rev. xiv. 1) Book of Life (for Elizabeth's Kingdom of God—Rev. xiii. 8; xx. 12, 15).

* From whence the interpretation of these verses was sent by the writer to destroy the Corn Law and Pagan Church, from 1839 to 1846. In 1849, she removed to Kirkstall Lodge, Clapham Park.

+ "The wise shall understand," as opposed to the "fools." "Wisdom is justified of all her children." Matt. xi. 19. "Be ye wise now, therefore, O ye kings," and Privy Councillors. Ps. ii. 10.

‡ "Goats," Greeks of the Creed of Nice. Matt. xxv. 32, 42, 46. No (Athanasian) curse there. Rev. xxii. 2, 4.

§ The leaves for this "Book of Life" have been sent out from the "river" at Putney (Rev. xxii. 2, 4), and this Kirkstall Lodge, Clapham Park, for the healing of the nations (baptized in the name of the Father, Son, and Holy Ghost—Matt. xxviii. 19, 20).

Sent by Mrs. COTTEL from Whit Sunday to Trinity Sunday, 1860,
to the man Gabriel-Garibaldi, and to many Nations.

Dan. ix. 2, 21, 23, 24, 27.

Ver. 2.—(From the Birth of Christ to) *the desolations of Jerusalem* (by Titus, and the dispersion of the Jews among all nations) *shall be seventy years* (A. D. 70).

Ver. 24.—*Seventy weeks are determined* (from the entrance of General Garibaldi into Palermo on Whit Sunday, May 27, 1860, to St. Michael's Sunday, Sept. 1861) *upon thy* (Cottle) *people* (see page 1, ver. 3) *and upon thy Holy City* (of the New Jerusalem, of the new name of Cottle—Rev. iii. 12), *to finish the transgression* (of the first of all the commandments by Constantine's Nicene Creed, A. D. 325), *and to make an end of sins* (Pagan Gods of Greece and Rome), *and to make reconciliation* (to unity) *for* (the divisions of) *iniquity* (Trinity Gods), *and to bring in* (by God the Holy Ghost, the) *everlasting righteousness* (of the ten commandments), *and to seal up* (from April 8, 1839, with Elizabeth Cottle's seal of E. C.—Rev. vii. 2—17—the papers containing) *the vision and prophecy* (of her kingdom of God), *and to anoint* (Victor Emmanuel) *the most Holy* (from the Birth of Christ, King of Italy and Jerusalem). Matt. i. 23; Heb. i. 9; 12.

Ver. 25.—*Know therefore* (from Elizabeth) *and understand* (in Christendom) *that from the going forth* (of this paper to all the courts of Europe, on the Friday—ver. 21—before Whit Sunday, May 27, 1860) *of the commandment* (of God to them) *to restore* (the Christian Kingdom to Israel—Acts. i. 6) *and to build* (the Cottle Church of the New Jerusalem, *unto the Messiah* (the anointed Victor Emmanuel, King of Italy and Jerusalem) *the Prince* (of peace, between Jews and Unitarian Christians—Matt. i. 23; Isa. ix. 5, 6, 7) *shall be seven weeks* (from Whit Sunday, May 27, to St. Swithin's Sunday, July 15, 1860, when there “shall be weeping, and wailing, and gnashing of teeth,” from the altars and pulpits of Roman Christendom), *and in threescore and two weeks* (from St. Swithin's Pagan Sunday July 15, 1860, to Sept. 22, the 17th Sunday after Trinity, and the beginning of the week for the Michaelmas balance at Hoares' of 1861: that is, from the day Robert Cottle entered as clerk the

banking-house of Messrs. Hoare in 1802, and became the stock-broker in the Stock "Exchange"—Mark viii. 37; Luke xix. 23—to his retirement at Kirkstall Lodge in 1851) *the (old Fleet) street* (banking-house of "the Leather Bottle*"—Matt. iii. 4; Eph. vi. 14—where for forty-nine years, from 1802 to 1851, "we all" in Fleet "Street," and in the City—at Throgmorton "Street" "beheld the face" of Robert Cottle, at the Michael-mass balance.—Dan. v. 27—31, see p. 7, ver. 21; 2 Cor. iii. 18—This old banking-house shall be pulled down in 1828, and) *shall be built (up) again* (and opened for business as it now stands in Fleet "Street," on the 1st of June, 1830), *and the wall* (of All Saints Church in this Clapham New Park Road, "shall be built" and opened for Divine Service, by the Archbishop of Canterbury —1 Thess. iv. 16, 17, 18—on the 17th of June, 1858, for the Cottle Church of the resurrection body "of us" Jews and Unitarians, from the "death" of Robert Cottle on the 6th, and burial on the 12th of May, 1858), *even in troublous times* (For Jews, Pagans, Christians, and Mahomedans, from the Birth of Christ, to the siege of Jerusalem, A.D. 70, to Constantine, A.D. 300, Mahomet, A.D. 600, and "the 1260" years from Mahomet, A.D. 600—Rev. xii. 6, 14—17†) *to the going forth of the commandment*, (to General Garibaldi in this Whitsun week, 1860)—*to restore* (the Christian kingdom) *to Israel* (Acts i. 6—by St. Michael-mass day, Sept. 29, 1861. On the feast of "the Archangel Michael," of the House of Romanoff, A.D. 1613, to the Michael-mass

* 2 Kings i. 8. *Elijah* (John Scott—Matt. iii. 4) *is girt with a* (Cottle) *girdle of leather about his loins* (for the British Army—Eph. vi. 14). *They* (at Rome) *that stumbled* (at Paris) *are girded with* (the Cottle girdle of) *strength* (1 Sam. ii. 4; Isa. xii. 2; John xxi. 7). Eph. vi. 14. *Stand therefore* (in the British Isles) *having your (men's) loins* (of the Volunteer Corps) *girt about with truth* (of the Cottle Leather Bottle at Hoares'), *and your (Protestant Queen's) feet shod* (in this path of life) *with the (Cottle) gospel of peace, that ye may be able to quench* (by baptism with the sword of the spirit) *all the fiery darts* (from the Rifle Corps) *of the wicked* (Irish and Papal Army).

+ From Easter Sunday, April 8, to Whit Sunday, May 27, are *seven weeks*; and *seven weeks* from Whit Sunday, May 27, to St. Swithin's Sunday, July 15, 1860.

April 8, 1839—*the commandment went forth* (from "the river" at Putney, to the Rev. George Clayton, at Walworth). Rev. xxii. 4.

On the 15th of July, 1839—I had power to lay down my (Trinitarian) life (as a member for nearly a quarter of a century of his Independent or Nonconforming Church—John x. 18; xvi. 7, 33); and I have power (after), "the little while" (of 22 years, in which) ye shall and shall not see me (as the Holy Ghost of the Trinity Church), to take it again (after Saint Swithin's Pagan Sunday July 15, 1860). "When there shall be weeping and wailing and gnashing of teeth"—for, after three score and two weeks from this St. Swithin's Pagan Sunday, July 15, 1860, shall Mcessiah, as "God the Son," of this Pagan "Sun"-day, be cut off from the Trinity Church of many nations. Luke xix. 21, 22, 23, 25.

day of the Cottle Church, Sept. 29, 1861, in "the last" of these *troublous times* of 360 years, from A.D. 1501 to 1861. In A.D. 1501, Luther was a student at Erfurt, in Saxony. The Pope Alexander the 6th created his cruel son, Cæsar Borgia, Duke of Romagna—having aided him in acquiring possession of the Territory by force, fraud, perfidy and murder. In 1501, Naples was conquered and partitioned by France and Spain. In 1860, Victor Emmanuel "is brought forth" from Turin to Naples, by the conquest of Garibaldi, to be anointed amid "the shouts" and acclamations of the Senate, March 14 to Michael-mass day, 1861) *the most Holy King* (of Italy and Jerusalem from the Birth of Christ). Matt. i. 23.

Ver. 26.—*And after threescore and two weeks* (from July 15, 1860, to Sept. 22, 1861) *shall Messiah* (as God the Son) *be cut off* (from the fall of Gaeta, Feb. 13, 1861, from the Trinity Church of many nations), *but not for himself* (his personality as King of the Jews): *and the* (Italian and Roman) *people of the prince* (Victor Emmanuel) *that shall come* (to Rome) *shall destroy* (the Greek and Roman Gods of) *the city and the sanctuary* (of the Roman Catholic Church) *and the end* (of the Pagan Roman world) *thereof, shall be with a flood* (a Cottle baptism in the Father's name—Rev. xxii. 4; xiv. 1; John iii. 5), *and unto the end of the* (Italian) *war* (on St. Michael's day, 1861), *desolations are determined* (upon Rome and its Church).

Ver. 27.—*And he shall confirm* (upon the oath of God to Elizabeth—Luke i. 45, 72, 73, 80; Heb. vi. 16, 17) *the covenant* (made to Abraham for Ishmael and Isaac's seed—Gen. xxi. 10, 23, 33; xxii. 13, 16, 19; Gal. iv. 22—31) *with many* (Mahometan and Christian nations) *for one* (Whitsun) *week: and in the midst* (ember-day) *of the* (Whitsun) *week* (1860), *he shall cause* (by the entrance of Garibaldi into Palermo on Whit Sunday) *the* (Romish) *sacrifice* (of St. Michael's Greek and Latin mass) *and the oblation* (of the host) *to cease* (on Michael-mass day, Sept. 29, 1861), *and for the overspreading of* (Roman) *abominations, he shall make it* (the Church of Rome) *desolate, even* (1 Cor. xv. 24) *until the consummation* (of the Cottle "battle of Almighty God," on St. Michael's day, 1861), *and that* (Italian insurrection and resurrection, pre-determined (by God, which) *shall be poured* (out in the seventh vial of his wrath—Rev. xvi. 14, 17) *upon the desolate* (City and Church of Rome—Rev. xv. 8; Mark xii. 22; John vi. 39, 40, 44, 54).

Dan. xii. 11—13.

Ver. 11.—*From the desolation* (of Jerusalem, A.D. 70) *and the setting up* (by Titus) *of the abomination* (to the Jews, of the Pagan Gods of Greece and Rome

in their Holy City, to the commencement of the Reformation by Wickliffe at Oxford) shall be a thousand two hundred and ninety days (of years, A.D. 70, 1290—1360).

Ver. 12.—*Blessed is he* (the Rev. John Scott) *that waiteth* (from the opening of All Saints Church, June 17th, 1858, for the baptism of the Holy Ghost), *and cometh* (from the 15th of July, 1860, to the civil and religious “earthquake” of the “New” Antioch of Paris, and “the New Jerusalem” of London; “of the new” Christian “name” of Cottle. Rev. iii. 12; xvi. 17, 18. The Christian body has had to wait) *to the thousand three hundred and five and thirty days* (of years from the “earthquake” at Antioch, which commenced in October, 525, and ended in May, to that *great earthquake*, from July 15, 1860, for the new Christian name of Cottle). *Such* (a baptism) *as was not since men were upon the* (Jewish and Roman) *earth* (at Antioch), *so mighty an earthquake* (in 1860), *and so great* (a revolution in the Christian name and Church, to the autumn of 1861). Rev. xvi. 17, 18.

Ver. 13.—*But go thou thy way* (Jew and Pagan, according to “the words,” “sealed up,” in “the Book of Daniel” and “the Book of the Revelations of John”) *till the end* (of the Pagan world) *be* (consummated by the unsealing of “the words” of the Bible in Elizabeth’s “Book of Life”—Rev. vii. 2—8; v. 1, 4, 5): *for thou* (the Rev. John Scott) *shalt rest* (from revolution in the Christian Church on the seventh day—Heb. iv. 4, 9—Jewish Sabbath), *and stand* (in the pulpit of All Saints Church) *in thy lot* (in thy district Church, with Elizabeth Cottle in “the Holy of Holies”) *at the end of the* (St. Michael’s Pagan Sun)-*days* (Sept. 29, 1861). Dan. xii. 5, 6, 7, 9, 13; Lev. xvi. 8, 9, 10.

Till the “unsealing” of the words of the Bible, by Elizabeth Cottle, in her Book of Life,* *no man in heaven* (the Church), *nor in the earth* (nor in the world), *neither* (any man buried) *under the earth* (during the past ages), *was able to open* (to translate the words of) *the Bible*; *neither to look* (to get a glance of the meaning of the words printed) *thereon*—Rev. v. 3, 4. *When that* (Kingdom of God) *which is perfect* (truth) *is come* (in the person of the promised Paraclete—John xiv. 16, 20; xv. 26; xvi. 7, 11), *then that* (Bible of the prophecy of it) *which is* (given) *in part* (of the words from Genesis to Revelations) *shall be done away*—1 Cor. xiii. 10—*shall be superseded by*,

ELIZABETH’S “BOOK OF LIFE.”

* Rev. i. 11; iii. 5; v. 1—8; x. 2—10; xiii. 8; xvii. 8; xx. 12—15; xxii. 19. Job xix. 23. Psa. xl. 7, 8. Heb. x. 7, 9. Isa. xxix. 11, 12, 18, 21. Ezek. ii. 9, 10. Dan. xii. 1, 4, 9. Philip. iv. 3.

Ps. lxxviii. 12.

Kings of armies (in Italy) did flee apace: and she (Elizabeth Cottle) that tarried at home (in Kirkstall Lodge, Clapham Park) divided the spoil (of the Italian and Pagan World).

The spoil taken from these kings of armies in Italy in 1859 and 1860 she has given in her papers to Victor Emmanuel, for a free, united, and strong Italian Kingdom of God.

The Bishop of Rome, like the Bishop of London, is to be a Bishop, under a Constitutional King, “*having one wife.*” *No forbidding to marry; no Monks and Nuns; no Saints’ days; no doctrines of devils* (1 Tim. iv. 1–3) about “*a heaven and hell*” after death, the grave being the final rest for the body and soul of individual man.

The two young bullocks or two lambs, born Nov. 21, 1840, and Nov. 9, 1841, are for England and the Germanic body of Prussia. *The two rams* are for the Jewish-Christian Empire of the first and second Mahomet.* *A kid* (a crown prince) *of the (Russian) goats (Greeks) for a sin-offering* (for Constantine’s creed of Nice, A.D. 325). *Seven lambs*, for the *seven* Pagan monarchies from the Babylonish captivity of the King of the Jews; these are all to be offered to God *on the great day of at-one-ment* between God and man, *in the sweet savour* of Elizabeth’s baptism and Communion of the Holy Ghost; the pillars of salt in the Churches of Rome having lost their savour. Lev. xxiii. 18, 19, 21; Num. xxviii. 11, 15–18, 22, 25–27; xxix. 1, 2, 5, 12; Exod. xii. 16, 17; Matt. v. 13, 19.

On the sixth (Fri-)day, God made the (“Sabbath of the moon,” or crescent—Mahometan) heaven and the earth, and rested from all his works (“made by fire”—war between Pagans, Christians, and Mahometans) on the seventh (Satur-)day (of the Jewish Sabbath). The first “Sun-”-day of the Pagan Christian Sabbath is also the eighth day, the morrow of the seventh (Satur-)day of the Jewish Sabbath of the circumcision. Lev. xxiii. 2, 3, 8, 16, 18–21, 36, 39, 41; Gen. i. 31; ii. 1–3; Heb. iv. 4, 9; Rev. x. 1; xii. 1.

* *Because Jonadab, the son of Rechab (Mahomet the Second, the Mahometan son of Mahomet the First), drank no (Trinitarian) wine (he) shall not want a man, to stand (at Constantinople, as a Christian King of the Jews) before the God of Israel for ever* (Jer. xxxv. 5, 19; 2 Kings x. 15, 23; Luke i. 76, 80). From Mahomet’s kingdom in the *Wilderness* of Arabia, A.D. 600, to Elizabeth’s Kingdom of God, are 1260 years. From this July, 1860, to the autumn of 1861, is the *first year of the proclamation* of her Kingdom of God. Rev. xii. 1, 6, 14, 17; vii. 1, 9, 17. Lev. xxiii. 12, 18–20, 24, 34, 37.

* *The fourteenth day (of April, 1839) was the sabbath of the Lord's passover. The 15th day of the seventh month of July, 1839, I (Elizabeth Cottle) had power to lay down my (Trinitarian) life (in the church of the Rev. George Clayton, in a letter dated Putney, July 15, 1839—Rev. xxii. 4), and I have power (from) the fifteenth day of the seventh month (of July, 1860, which is the sabbath) to take it up again (in 62 weeks—John x. 18—as the Elizabeth of the Cottle Church of "the whole earth"—Isa. liv. 5—17; Num. xxviii. 16, 17; Lev. xxiii. 5, 6, 34, 39).*

Rev. xx. 11, 12.

AND I SAW (as a representative of a foreign nation, in Somerset House, July 16, 1860) A GREAT WHITE (Unitarian British) THRONE, AND HIM (Albert, "the King of the Jews") THAT SAT (as Prince Consort of the British Queen) ON IT, FROM WHOSE FACE (as President of the International Statistical Congress of "All Nations"—Matt. xxv. 32, 34, 41, 46) THE EARTH AND THE HEAVEN (the State and the Church, founded on the Nicene Creed of Constantine, A.D. 325) FLED AWAY† (from the worship of "the Prince" as "God the Son," "the very God," of "this" (Roman and Germanic—Matt. xiii. 30, 50), "world" (John xii. 31; xiv. 30; xvi. 11) and from "the face" (Rev. xxii. 4; Ps. xxvii. 8; xxiv. 6—10) of Elizabeth Cottle (Rev. iii. 12) as "the very God," "the Holy Ghost" (Rev. xxi. 3, 4) of "the very God," "the Holy Ghost" ‡); AND THERE WAS FOUND NO PLACE (in Christendom—Matt. xvii. 2, 13, 14) FOR (the worship of) THEM (as co-equal and co- eternal Gods—Matt. iv. 9, 11) in the Book of Life. Rev. xiii. 8.

* *A little while*—22 years. John vii. 33—43; xii. 35—50; xiv. 19, 29; xvi. 16—19. Heb. x. 26, 27.

† Rev. xvi. 20; Gen. xxxix. 12, 15, 18, 23; Ps. civ. 2, 4, 7; cxiv. 5, 7.

‡ John xiv. 16, 17, 26, 28, 30, 31; xv. 26, 27.

*From Mrs. COTTLER, to His Royal Highness,
the President of the International Statistical Congress of "all Nations,"
assembled in the Great Hall of King's College, Somerset House.*

Matt. xxv. 32—46.

Before him (the elect King of the Jews) shall be gathered (July 16, 1860, in Somerset House, the representatives of) all nations: and he shall separate them one from another, as a shepherd (a David) divideth his (Jewish) sheep from the (Pagan) goats (ver. 33): and he shall set the (Unitarian) sheep (born of Elizabeth Cottle—John i. 12—14; iii. 3—7) on his (Queen's) right hand (with the Heir apparent), but the goats (from Romulus and Constantine) on the (Queen's) left hand (with the Prince "Consort" of this Roman world). John xvi. 11.

Ver. 34.—*Then shall the King (Consort of the Jews) say unto them (Cottleites) on his (Queen's) right hand, Come (Rev. xxii. 17), ye blessed (worshippers) of my Father (Rev. xxii. 4; xiv. 1), inherit the kingdom (of Elizabeth, the oath of God) prepared (Matt. xx. 20—23—by God) for you (Jews and Unitarians) from the foundation of the (Pagan and Roman) world.*

Ver. 41.—*Then shall he say also unto them (Trinitarian Pagans) on the (Queen's) left hand, Depart from (the worship of) me (the King of the Jews), ye ("foolish" and) cursed (goats—Matt. iv. 8, 10, 11—of the creed of Nice and St. Athanasius), into everlasting fire, prepared (by Mahomet II.) for the devil (Constantine II.) and his angels (his Greek Christians, under the Turks, as in Syria*—Rev. xx. 13—15).*

Read the excellent Unitarian address of his Royal Highness to the meeting, in Tuesday's *Times*, July 17, 1860.

2 Sam. xix. 43.

We (Trinitarians) have ten (Prussian) parts (of the Germanic Empire—Luke xvii. 17, 18) in the king (Consort), and we (in the Queen's Church) have also more right in David (as Heir apparent) than ye (Jews): why then did ye (Jews) despise us (Christians), that our advice (as the advisers of the Crown) should not be first (Matt. vi. 33) had (in Privy Council, July 15, 1860) in bringing back (from the Babylonish Captivity) over Jordan (Putney Terrace to Fulham Palace, after "the 14th day of April, 1839, to the 15th day of July, 1860") our king (Albert, of the Jews and Christians), to "sit"

* See the new (Cottle) bottle for "the water and the wine" (Matt. ix. 17) at the (Cottle) marriage in Cana of Galilee (John ii. 1—revolution), for the sustenance and tears of both Hagar and Sarah (Gen. xxi. 9, 19; Ps. lvi. 8), as the bondwomen of the Ottoman Sultan (Gal. iv. 22, 31) to the "False" Koran of Mahomet II., and the "lie" of the Creed of Constantine II. Rev. xx. 10—12, 15; xxi. 27.

as President of the International Statistical Congress "of all Nations, gathered before" "his face" (Rev. xx. 11; Matt. xxv. 32), as "the King of the Jews," or "the very God" of the Christians, on Monday, the 16th of July, after "the Holy Convocation" of the Jews on the seventh Saturday Sabbath, on the 14th; and the Christian unholy Convocation on the Pagan Sunday of St. Swithin, on the 15th of July, 1860.

Sent to each representative of "All the Nations," at the International Congress, from July 16, 1860, and the Queen's Privy Council.

For "the New Jerusalem, of the new heaven and new earth"—Rev. xxi. 1; Isa. lxvi, 22—24—of "the new name"—Rev. iii. 12—of

ELIZABETH COTTLER.

Fortification Bill, July 23 and 30, 1860.

See Lord Palmerston's answer in the House of Commons on Monday night, July 23, to the "letter" on Monday the 16th, from "the God" of "the widow Elias" (Elizabeth) to the king (Consort) of Israel, posted by her little maid (Charlotte—Ps. cxxiii. 2; 2 Kings v. 1, 12, 14; Luke iv. 25, 27). In his speech, Lord Palmerston virtually says, *Are not the rivers* (for the baptismal waters of the Son and Holy Ghost) *of Damascus better* (for the State and the Church) *than all the* (Unitarian) *waters of Israel* (of Jews, Moslems, and Cottleites)? *May I not wash* (baptize) *in them* (in "the name of the Father, Son, and Holy Ghost"), *and be clean* (from the leprosy of sin)? *So he turned* (back to Rome, from John Scott's baptism of the Holy Ghost) *and went away* (from the "truth and the life" of "the widow" at Kirkstall Lodge) *in a rage* (for FORTIFICATIONS against "the God of Israel.") Ps. cxxii. 7; lxxii. 3, 7—19; Isa. lxvi. 12, 22).

"Preparing to go away with the devil and his angels (at Cherbourg) into the everlasting fire of war with France, instead of giving deliverance by Lord John Russell to Syria from sin and "the everlasting fire" of the Turks,* by a union with the Free-Trade and "Bright" party of England (2 Thess. ii. 8, 16), and the Emperor and Cobden party of France, for the establishment of the worship of the God of Israel. Luke ii. 14.

In the end, the counsel of the Peace party prevailed (Heb. i. 3, 8, 9) over

* The last enemy (to Christianity) that shall be destroyed is death (the "false" Koran and "great sword" of the Mahometan "destroyer"—1 Cor. xv. 26, 55; Rev. vi. 4; ix. 11; xix. 20; xx. 10—15).

“his rage” for *Fortifications*, and he went down to Fulham Palace, with the permission of the Privy Council (Matt. i. 19, 21) “to let” the Bishop of London “dip the tip of his finger” in a cup of cold water, and baptize “himself,” in the unity of God,* *seven times* (from the Babylonish captivity), *in Jordan*, according to the saying (April 8, 1839) of the (wife of the) *man of God* (Robert Cottle, 4, Putney Terrace); and his *flesh* (national body of Church and King) *came again*, (Unitarian) like (Isa. xl. 18, 25) *unto the flesh of a little child* (Matt. xxi. 16—an infant Princess, born at Berlin on Tuesday morning, the 24th of July, 1860, of the Princess Royal of England and Prussia, herself being born Unitarian—Nov. 21, 1840) according to the saying (Mark xii. 29, 31—of the wife) of the *man of God* at Putney Terrace.

For the Conference on Syria, at Paris, July 30, 1860.

Isa. vii. 8, 9.

The Ottoman *head of Syria* is (the Pasha of) *Damascus*; and within threescore and five years (from the birth of Elizabeth, A.D. Sept. 5, 1794) shall *Ephraim* be broken (from his idols). If ye (Greek Christians) will not (profess to) believe (the truth), surely (by Elizabeth, the word of His oath) ye (Christians) shall not be established (at Constantinople).

The Greek Patriarchs of Constantinople and St. Petersburg are the only two clergymen among Christians, Jews, and Moslems, whose letters have been returned with “*Refused*” written on the cover. Heb. xii. 25; Luke x. 16; 1 Sam. xxv. 17, 18.

The *God that answereth* (Elizabeth Cottle) by *fire* (war with Russia, in answer to her papers from August 2, 1853, to March 1, 1855); and *who is a consuming fire* (to the Greek Christians in Syria and at Damascus in July, 1860), *let him* (ye worshippers of the gods of Greece and Rome) *be* (worshipped as) *God* (alone in all the earth). 1 Kings xviii. 24, 39; Heb. xii. 29; Isa. liv. 5.

* *Seven times* are seven 360 “days of years,” or 2520 years, commencing from the rise of the Babylonian (Rev. xvii. 5—from Nebuchadnezzar—Dan. iii. 1; vii. 25), the Roman—Rev. xiv. 9—11 (from Romulus), and the Byzantium (from Byzar) Empires, B.C. 660} 1260. to the Mahometan, A.D. 600}

The second half of the *seven times*, sometimes called “*three years and six months*” (Luke iv. 25; James v. 17), or a time, 360; times, 720, and half a time, 180, are the 1260 years from Mahomet, A.D. 600} 1860. to Elias (Elizabeth), 1260.

The Ottoman Sultan now *prays* (to the Christian Powers) for (the) *rain* (James v. 17), and his Christian body *prays* for the Unitarian “*bread of life*” (Luke iv. 25) of Elias (Elizabeth’s baptism and communion of the Holy Ghost), that they all (Jews, Moslems, and Christians) may be one Cottle people, of the *One God* of the whole earth (Isa. liv. 5; John xvii. 1—26; 1 Cor. xii. 13; Eph. i. 10; iv. 4—6.

John xvii. 15, 17.

I pray not (in Elizabeth's Church) that thou (the Ottoman Sultan) shouldest take them (in the Church of Constantine) out of the (Pagan) world (by Death—the Koran and sword of Mahomet), but that thou shouldest keep them (by keeping thyself the commandments of Jesus—Mark xii. 29, 31) from the (power of the) evil (man of sin at Rome). They (the Moslems) are not of the (Pagan) world, even as I (Albert, the King of the Jews) am not (King) of the (Queen's Pagan) world (of God the Son and God the Holy Ghost—Heb. i. 8, 9, 14). Sanctify (Elizabeth) them (Jews, Moslems, and Christians) through (the circulation by each individual—Mark vi. 37—of) thy truth: thy word (of God, given to the nations from 1839 to 1861, “without money” for postage stamps, and “without price” for the cost of paper, printing, and the labour of writing, for twenty-two years) is truth. This Truth each individual in a nation can now “buy” for himself of the book-seller. Rev. xx. 12; Matt. xxv. 9; Prov. xxxi. 10, 16; Zech. xi. 12, 13; John vi. 5, 7, 14; Luke ix. 13; Matt. xiii. 46; Rev. iii. 18; Prov. xxiii. 23—27.

So long, therefore, as ye Trinitarians will *spend your money for that (sacrament) which is not bread, (and) your labour for that (preparation for war) which (war-taxes and “stone” bullets of 68-pounders—Rev. xvi. 21; Matt. vii. 9) satisfieth not (the poor people with bread in Church or State—Isa. lv. 1, 3—ye must practically remain liars—Rev. xxi. 27—against the one great truth of the “book” for “the New Jerusalem” of “the new name” of*

ELIZABETH COTTLER.

From 1839 to 1860.

Isa. vi. 1—13.

In the year (1839) that (the “leper”) King Uzziah died (2 Kings xv. 5, 13—to sin) I (Elizabeth Cottle) saw (in Putney Church) also (in Fulham Church, “on either side of the river of life”—Rev. xxii. 2, 4—the “likeness” of) the Lord (Jesus) high (over the altar) and lifted up (to the view of the congregation) and his (Queen's) train (of worshippers) filled the (State) temple. 2 Thess. ii. 4.

Ver. 2.—*Above it (the altar) stood (in painted glass) the Seraphims (Jesus and the dove of the Holy Ghost): each one (God) had six wings (had six apostles on each side of “the seraphims”); with twain (God the Son and God the Holy Ghost) he covered his (baptized) face (of Constantine in “the mystery” of the Trinity of the Nicene Creed, A.D. 325—2 Thess. ii. 7, 11, 12), and with*

twain (God the Son and God the Holy Ghost) *he covered* (in the same mystery) *his* (Elizabeth's Protestant) *feet*, *and with twain* (Mahomet I. and II.) *he* (God the Father of Abraham and Ishmael) *did fly* (with the armies of the Crescent against the God of the Cross of Constantine).

Ver. 3.—*And one* (Greek and Latin Church) *cried unto another* (Protestant Church), *and said* (in the Te Deum Laudamus), *Holy, holy, holy* (“Lord God of Sabaoth, heaven and earth are full of the majesty of Thy glory”), *the whole* (Roman) *earth is full of thy glory*. Rev. xiii. 8.

Ver. 4.—*And the posts of the door* (of the Church of St. Sophia) *moved* (into a Turkish Mosque) *at the voice of him* (Mahomet II., A.D. 1453) *that* *cried* (worship God—in the wilderness of Arabia, from Mahomet I., A.D. 600), *and the house* (the Church of the Trinity and Unity of the Godhead) *was filled with smoke* (from this first use of gunpowder).

Ver. 5.—*Then said I* (the Emperor of France, after Elizabeth's call for the Emperor to engage in the Russian war, with England and the King of Sardinia, against the re-establishment of sin at Constantinople, in her papers from Aug. 2, 1853, to March 1, 1855; and again in her note to the Privy Council, Feb. 1, 1859, for the war by the Emperor of France and Victor Emmanuel against the Austrian power of Rome in Italy).

Then said I (the Emperor of France, Feb. 27, 1860, Elizabeth's), *Woe is me!* *for I am undone* (between England and Rome); *because I am a man of unclean lips* (Rev. xiv. 10—with my Romish mass and Priesthood), *and I dicell* (at Paris) *in the midst of a* (Roman Catholic) *people of unclean lips* (with their Romish mass and priests): *for mine eyes have seen* (with Queen Victoria) *the King* (of the Jews, Elizabeth's son of), *the Lord of hosts* (of Pagan Christians).

Verses 6 and 7.—*Then flew* (by post) *one of the seraphims* (Trinity Gods) *unto me* (at the Tuileries), *having a live coal in his* (Elizabeth's) *hand*, *which he* (the LIVING God of the New Jerusalem—Heb. xii. 22) *had taken with the tongs* (in his Elizabeth's hand) *from off the altar* (of her fire, in her secret chamber—Matt. vi. 6), *and laid it on my* (archiepiscopal) *mouth* (at Paris): *and said*, *Lo!* (Heb. x. 7—9; Matt. xxviii. 20) *This* (baptism of the Holy Ghost “by fire”) *hath touched* (at mass) *thy* (Roman Catholic) *lips* (at the siege of Gaeta, Feb. 13, 1861); *and thine iniquity* (Trinity of God the Son) *is taken away* (from thy Roman altar, by the “faith” of twenty-one millions of Italians, in this victory, of “Emmanuel God with us”—Matt. i. 23—Jews and Unitarians), *and thy sin* (of “blasphemy” in the person of the Holy Ghost—Rev. xiii. 1) *is purged* (washed away, in the flood for the Cottle baptism of the Holy Ghost—Matt. iii. 11, 13—in the Father's name. Rev. xxii. 4).

Ver. 8.—In July, and also in August, 1860, *I* (the Emperor of France) *heard the voice of the* (Right Honourable) *Lord* (John Russell), *saying* (in Parliament), *Whom shall I send* (to Syria), *and who will go* (to the Sultan's

dominions) *for us* (Christians “to put all enemies to Christianity under our Protestant feet: 1 Cor. xv. 25, 26; Ps. viii. 6; lviii. 10.) Then said I (the Emperor of France), *Here am I* (at the camp at Chalons); *send me* (with an army of 6,000, commanded by General Beaufort D’Hautpoul).

Verses 9 and 10.—*And he* (Lord John) *said, Go* (with thy army to Syria), *and tell this* (Greek) *people, Hear ye indeed* (Mark xii. 29, the truth in Elizabeth’s Book for the New Jerusalem), but let them *not convert and be healed* (of Lord Palmerston’s leprosy of sin). See verse 1, the leper king, and page 16.

Ver. 11.—*Then said I* (the Emperor of France), *Lord, (Palmerston) how long* (shall I, as a Roman Catholic Emperor, and you as a responsible Minister of the British Crown, maintain by the powers of Europe,* this system of idolatry and rebellion against the commandment of our God and his Christ? Rev. xi. 15). *And he answered* (by Elizabeth Cottle), *Until the cities* (of the Lebanon—Zech. xi. 1—17—and Damascus shall) *be wasted* (by fire—Jer. xlix. 23, 24—27—and be left) *without* (a Greek) *inhabitant, and the houses* (of the Greek Christians) *without man* (for their widows and orphans, 1 Sam. xxv. 22—34; 1 Kings xxi. 21; 2 Kings ix. 8), *and the (holy) land* *be utterly desolate* (that is, until the idols of the Trinitarian uncircumcised men be utterly abolished). See this day’s *Times*, Aug. 9, headed, “The Massacres in Syria.”

Ver. 13.—*But yet in it* (the Queen’s Church) *shall be* (in the person of the Prince Consort) *a tenth* (part of the Germanic “Holy Roman Empire”), *and it shall return* (to the worship of the God and Father of our Lord Jesus Christ), *and shall be eaten* (in Elizabeth’s body of the Communion of the Holy Ghost), *as a teil tree* † (lime tree at Putney Terrace—Rev. xxii. 2, 4), *and as an oak* (in Clapham Park), *whose substance* (of the Father) *is in them* (in All Saints’ Church, in “the Mercy Seat” 62, under an oak roof), *when they cast their leaves* (of Elizabeth’s Book for the New Jerusalem, in the Whitsun week, 1860); *so* (at John Scott’s baptism of the Holy Ghost) *the Holy Seed* (born of Elizabeth) *shall be the substance* (of the Father’s Cottle Church) *thereof.*

See the word “Substance” in the Athanasian Creed. Heb. xi. 1.

* *If the kings and rulers of the (Roman) earth take counsel together* (at Warsaw, Oct. 22, 1860) *against the Lord* (of the Cottle Church) *and his anointed* (Victor Emmanuel), *saying, Let us (Devils) break their (Cottle) bands* (of Garibaldians) *asunder* (at Naples), *and cast away their cords* (of love to God and man in good government) *from us* (Devils of Rome and Austria); *then shall the armies of England, France, and Sardinia dash their armies in Naples, Rome, and Venice to pieces, like a potter’s vessel* (for the new wine in the new Cottle bottles). Hos. xi. 4, 12; Ps. ii. 2, 3, 9; Zech. xi. 7, 14. *These kings of armies did flee apace* (from this meeting at Warsaw). Psalms lxviii. 12.

† From the carriage gate, with Kirkstall Lodge on it, there is, among other trees, an alternate lime and oak tree to the bottom of the garden.

*From Mrs. Cottle, Kirkstall Lodge, Clapham Park, Brixton Hill,
London, September, 1860.*

Ps. xlvii. 1, 5.

*O clap your hands together, all ye (Neapolitan) people (at the departure of your King, Sept. 6, 1860). God (the Holy Ghost) is gone up (to the throne of Victor Emmanuel) with a merry noise (in the streets of Naples), and the Lord (Jesus, to be King of the Jews) with the sound of the trump (Sept. 8, of the man Gabriel-Garibaldi). Heb. x. 38, 39. But if any man (at Paris) draw back (his representative at Turin, September, 1860), my soul (Christian body of the "Virgin" Mother—Luke ii. 35) shall have no pleasure in him (and his French occupation of Rome). But we (who are represented at Turin) are not of them (in Paris) who draw back (from Victor "Emmanuel"—Matt. i. 23) unto perdition (at Rome *—John xvii. 12, 17), but of them (in Great Britain and Italy) that believe (with the man Gabriel-Garibaldi, the Truth of Elizabeth, the oath of God) unto the saving (by Victor "Emmanuel") of the soul (Christian body of the "Virgin" Mother and her Son from sin—Matt. i. 21; Luke ii. 34, 35—unto true holiness and everlasting life, in Elizabeth's kingdom of the one God of the whole earth).*

Sent to all Courts and their Ambassadors.

* *Peradventure (in 1860) ten ("righteous men," converted by Elizabeth) shall be found there (in Sodom-Rome). And he (God the Holy Ghost) said, I will not destroy it (Rome), for the ten (converts') sake. Gen. xviii. 32.*

Ten lepers (Pagans), made white as snow (Unitarian). Ten foolish virgin churches, made wise unto salvation. Ten horns (crowned heads of the Germanic Confederation made "righteous men"). In it (the Roman Empire) shall be a (Saxon) tenth (in the person of the Prince Consort), and it (Great Britain, with "the nine cleansed lepers"—Pagan bodies of the Germanic Confederation) shall return (to the worship of the one God of Jesus and Elizabeth) in twelve years, from 1848 to 1860 (Mark v. 25, 34, 42, Prussia; Luke ii. 42, 46, the Prince of Wales at the Oxford University).

I (Robert Cottle) will (by the gift of the Holy Ghost) destroy (after my death, May 6, 1858) this temple (of All Saints) that is (being) made (in this New Park Road) with (the) hands (of the builders), and within three (Trinity Sun-) days (of years from its opening by the Archbishop of Canterbury, June 17, 1858) I will (by my "wife"—Matt. xxii. 28; John i. 14, 27, 32—Elizabeth Cottle) build another (Cottle Church of my resurrection body), made (Unitarian) without (any) hands (but those of my widow). Mark xiv. 58.

Four (Sun) days (of years from 1858 to 1861. John xi. 39; 1 Cor. xv. 35).

Sent to all Parties, in all Nations.

*Some of the texts of "the Scriptures fulfilled" at Naples,
Sept. 5 and 6, 1860.*

*The seven plagues of the seven angels** (Kings, from the Babylonish captivity of the King of the Jews) *are fulfilled* (at Naples, in the person of Victor Emmanuel, King of the Jews and Jerusalem—Rev. xv. 1, 6, 8; Luke xxi. 22, 24, 28; xxii. 16, 18, 29, 30; xxiv. 44, 47, 48. John iii. 29, 31, 33, 36; xvii. 13—26).

By the angel (i.e., the man Gabriel-Garibaldi, "the strong Lord of Elizabeth's Church)." Dan. viii. 16, 19; ix. 21; Luke i. 19, 20, 45.

With the sound of the trump (of Garibaldi—Ps. xlvi. 5; 1 Cor. xv. 51, 52), at the last trump, for the trumpet (of the angel Gabriel-Garibaldi) shall sound (at Naples, from Sept. 5 and 6, and) the mystery (of the Trinity) shall be finished. Rev. x. 7; Dan. xii. 7.

For the Lord (Jesus) himself† (in his own personality, as King of the Jews) shall descend from heaven (the Roman Catholic Church of the Virgin Mother of God the Son), with a (Neapolitan) shout, with the voice of the archangel (Archbishop of Turin), and with the (Garibaldian) trump of God (the Holy Ghost) and the dead (in the second Pagan death) in Christ (in Christendom) shall rise (to the worship of the Father) first (in Naples, under Victor Emmanuel, King of Italy and Jerusalem). 1 Thess. iv. 16; Matt. i. 21, 23.

Then we which are alive (Sept. 5, 1860) and remain (of the Christian Kingdoms from the birth of Christ to the birth of Elizabeth, Sept. 5, 1794) shall be caught up (to the thrones of Christendom) together with them (in Italy) in the clouds (the new heaven and the new earth, of the new name of Cottle) to meet the Lord (Jesus as King of the Jews, in the person of Victor Emmanuel) in the air (of the whole world, after Elizabeth has poured out in her papers, from April, 1839, to September, 1861, the vial of God's wrath against all idolatry into the air of the whole world—Rev. xvi. 17; John iii. 8), and so (at John Scott's baptism of the Holy Ghost) shall we (Jews, Christians, and Moslems) ever be (worshippers of one God) with the Lord (Jesus, Mary, Elizabeth, John, Emmanuel, and Gabriel-Garibaldi). 1 Thess. iv. 17.

* *The seven last plagues poured out (in Italy) by the seventh angel (Elizabeth, in 1859 and 1860, are) on the seven angels of Austria, Parma, Modena, Tuscany, Naples, Rome, and the French armies in Rome. Rev. xv. 8; xvi. 17.*

† Ps. cxxxii. 18; 2 Thess. i. 7, 8, 12; 1 Cor. iii. 13.

It is done (at Naples, from Sept. 5 and 6, 1860—Rev. xxi. 6; xvi. 17—by the angel Gabriel-Garibaldi). *Thou* (young) *fool* (at Naples, not “to follow me,” Elizabeth, “into the free institutions of the King of Sardinia,” at the death of thy father in the Whitsun week of 1859), *this night* (Sept. 5, 1860) *thy soul* (Christian body of the Virgin Mother and her Son) *shall be required of thee* (by the Garibaldians); *then whose shall those things* (in Roman Christendom) *be* (but Elizabeth’s, born Sept. 5, 1794—Luke xii. 20)? *Thou* (young) *fool* (at Naples—1 Cor. xv. 35, 36, 42, 51, 52; Matt. v. 22.) *Fools* (Roman Catholics) to worship the *Virgin* (Mother and her Son, with all the superstitions connected) *with one Jesus* (born 1860 years ago). *Foolish virgins, refusing to marry*; also, “*the brute beasts*” of the Roman Priesthood (2 Peter ii. 12), and all the “*corruptions*” of Rome. Rev. xvii. 5.

Luke i. 24, 26, 36, 56, 57.

Elizabeth hid herself (her personality as God the Holy Ghost, in “the secret of His tabernacle”) *five months* (to Whit Sunday, May 27, 1860). *And in the sixth month* (Trinity Sunday, June 3, of this Whitsun week, 1860) *the angel Gabriel* (Garibaldi) *was sent from God* (the Holy Ghost, see page 9) *unto a (Sicilian) city* (Palermo, Whit Sunday, May 27) *of Galilee* (revolution—Mark xiv. 28), *named Nazareth* (separated from Rome, from the entrance of Garibaldi into Sicily and Palermo in the Whitsun week, 1860). *This Trinity Sunday, June 3) is the sixth month* (in 1860) *with her* (Elizabeth Cottle) *who was called barren* (Luke xxiii. 29; Gal. iv. 27—from her marriage in Lambeth Church to Robert Cottle, February 8, 1814); *and Mary* (the Virgin mother) *abode with her* (Elizabeth, in the Trinity Church of God the Son and God the Holy Ghost) *about three months* (from Trinity Sunday, June 3 to Sept. 5, 1860), *and returned to her own* (Pagan) *house* (of “outer darkness, bound hand and foot,” from Constantine to Elizabeth, to the creeds and canon laws of her Trinity Church—Matt. viii. 12; xxii. 13; xxv. 30).

Now (from January, 1860) *Elizabeth’s full time* (of nine months, “to the fulness of the Gentiles”) *came* (Sept. 5), *that she should be delivered* (at Naples, of the Neapolitan devil of Roman despotism); *and she brought forth* (from Turin to Naples) *a son* (of the “*Virgin*” Mother, “born again, King of the Jews, of the *Holy Ghost*,” the Spirit of love to God and man—John iii. 3—7). *And they* (at Turin) *called his name* (Victor) *Emmanuel*, *which being interpreted* (by the Spirit of truth) *is, God with us* (Jews and Unitarians—Matt. i. 23), *for the Highest* (Trinity God) *Himself, shall establish her* (kingdom of the one God of the whole earth—Ps. lxxxvii. 5, 6). *The last state* (of the Church) *of that man* (of sin at Rome) *is worse* [since “*the seven (Roman) devils*” (of Austria, Parma, Modena, Tuscany, Naples,

Rome, and the French Armies in Rome—Rev. xv. 8) “*have entered in*” (-to Italy) “*to dwell there*” (in Mary Magdalene’s magnificent Italian Church—Mark xvi. 9] *than the first* (Pagan-Roman Empire, with “*its seven heads*,” from Diocletian and his six Emperors, A.D. 308, to Constantine’s Creed of Nice, 325. Matt. xii. 45; Rev. xii. 1-3).

BEHOLD *I* (Victor Emmanuel, King of the Jews) *make all things* (in Church and State) *new* (according to the eternal laws of truth, righteousness, and common sense, now that the mystery of the Trinity is finished). Rev. xxi. 5, 6.

As I live, saith the Lord God (of), *Noah, Daniel and Job*, *though these three men* (Garibaldi, Mazzini, and Kossuth) *were in it* (Naples, Sept. 5th, 1860) *they shall but have delivered* (by Elizabeth) *their own souls* (Neapolitan, Italian, and Hungarian Christian bodies, from the despotic power of Rome and Austria); *they shall* (be able to) *deliver neither sons nor daughters* (from the baptism of the Roman Priesthood, but by the anti-Christian, Greek, Latin, and Protestant kings, becoming) *righteous men* (also Ezekiel. xiv. 14, 16, 18, 20; Daniel iii. 12, 30).

Sent to all Parties, in all Nations.

From Mrs. COTTLER, Kirkstall Lodge, New Park Road, Brixton Hill. November 2, 1860.

Rom. xv. 24, 28.

WHENSOEVER (during "the sixty-two weeks" from St. Swithin's Pagan Sunday, July 15, 1860, see page 9, ver. 25, 26, in the New Jerusalem Book) *I take my (revolutionary) journey into Spain, I will come to you (Spaniards with my son Juan De Bourbon) for I trust (in God) to see you (in Spain, freed from the Roman Priesthood of the Papal "Father" and Virgin "Mother," Luke xiv. 26 to 35) in my (revolutionary) journey (through Christendom to the Autumn of 1861).*

When therefore I (Elizabeth the word of his oath) have performed this (oath of the covenant made with Victor Emmanuel as King of the Jews, Luke i. 45, 72, 73, Matt. i. 23) and have sealed (with my seal of E. C. Rev. vii. 2, 9,) to them (at the Court of Turin) this (first) fruit (of the spirit of truth Rev. xiv. 4, in the Kingdom of Naples, from Sept. 5, 1860), I will come (with my Son, Juan De Bourbon, see his letter in this day's "Times," Nov. 2, 1860) by you (and him) into (the Kingdom of God in) Spain. (Phil. ii. 23.) Him, therefore, I hope to send presently (as the chosen of "more than twelve legions—millions of Spanish Unitarian—angels"—Christians, Matt. xxvi. 53,) so soon as I shall see (among the nations of the diplomatic corps) how it will go with me (and the worshippers of Baal at the Court of Turin). But I trust in the Lord (Victor Emmanuel) that I also myself (the person of the Holy Ghost) shall come shortly (as the acknowledged founder of His Father's kingdom).

Ezek. xviii. 14, 18, 19.

If a (Bourbon) Son (of the Virgin Mother) seeth (the folly and wickedness of) all his (Papistical and despotic fore)-father's sins (against God and man) and doeth not such like (Isa. xl. 18, 25, iniquity,) he shall not die, (because he is a Bourbon, see ver. 6, 7, 8,) he shall surely live, (at the resurrection of the just) if he doeth, as a just man, that which is lawful and right, (as a constitutional King). The soul (of the King or Queen) that sinneth (maintains an idolatrous and corrupt Priesthood) shall surely die (to sin, by the baptism of fire or water). Wherefore turn yourselves (from Paganism) and live, for why will ye (Christian Kings and Queens) die (by fire ?)

Thou (Bourbon) fool (at the Court of Madrid,) that (Spanish kingdom of the Son of the Virgin Mother) is not quickened (into life by Elizabeth,) except it die (to sin). 1. Cor. xv. 35, 36, 24; Matt. v. 22.

Mrs. COTTLER, *Kirkstall Lodge, Clapham New Park Road, Brixton*

Hill, Surrey. Reprinted, December 12th, 1860.

From A.D. 800 to May 25th, 1853.

EAST.

Rev. xvi. 12—21.

And the sixth angel (Seljuk, Rev. ix. 13) poured out his (Turkish and Mogul) vial (of wrath against all idolatry) upon the great river Euphrates (at Bagdad): and the (baptismal) water (of the great Babylonian and Romish whore of the nations, Rev. xvii. 15) thereof, was dried up, (destroyed, Rev. ix. 11, 15,) that the way of the (Moslem) kings of the East (as far as China, in 1250) might be prepared (for Elizabeth's baptism of the Holy Ghost, from April 8, 1839. Matt, iii. 3, 7, to 12). (“At the rising up—of the empire—of the righteous man—Tien-Teh or Taiping—from the East,” (as a Christian Eastern Emperor. Isa. xli. 2;) (To May 25, 1853. Matt. ii. 2., xxiv. 27, 36, 43; Cant. vi. 10).

WEST.

Verses 13—15.

And I saw three unclean spirits, like (French) frogs, come out of the mouth of the dragon (Emperor), and out of the mouth of the beast (Roman Pontiff), and out of the mouth of the false (Koran) prophet, for they are the spirits (priests), of devils (tyrants) working (lying) miracles, which go forth (with their armies) unto the kings of the (Roman) earth, and of the whole world, to gather them to the (Cottle) battle, of the great day of God Almighty. (Behold I (Elizabeth the person of the Holy Ghost) come (in a note to the Queen's Privy Council, Feb. 1, 1859) as a thief (to steal away from the Roman Pontiff the Italian nation). Blessed is he (Victor Emmanuel) that watcheth (for Elizabeth, Matt. i. 23, Luke i. 45, 68, 73,) and keepeth his (royal Jewish) garments, lest he (as a Son of the Virgin Mother) walk naked, (uncircumcised) and they see his shame (his Roman poverty, and his anti-Christian paganism).

Verse 16.

*And he (*General Garibaldi) gathered them (Trinitarians and Unitarians) together (in 1860) into a place (a City of Naples) called in the Hebrew tongue Armageddon (the mountain of the Cottle gospel of love to God and Man. Matt. xxvi. 13. Mark xii. 29 to 33. John xix. 19, 20).*

Verse 17.

And the seventh (Protestant) angel (of the Cottle Church) poured out (April 8, 1839, by Elizabeth) his vial (of wrath against all idolatry and despotism) into the air (of the whole world); and there came a great (Elizabeth's) voice out of the (All Saint's) temple of heaven, from the (Great British) throne, saying, It is done (at Naples, by Garibaldi, for Victor Emmanuel, King of Italy, and of the Jews, at Jerusalem, at the departure of the King of Naples, from Sept. 5, 1860).

Verse 18.

And there were (public) voices, and thunders, and lightnings (wars in Italy and China); and there was a great earthquake (revolution), such (a baptism), as was not since men were upon the (Jewish and Roman) earth, so mighty an earthquake (split in the Christian, Moslem, and Pagan Church), and so great (a revolution in the Christian name from the birth of Elizabeth, Sept. 5, 1794, to Sept. 5, 1860, and 1861).

Verse 19.

And the great city (of Pagan Rome) was divided (from Constantine to Elizabeth) into three (Greek, Latin, and Protestant) parts, and the (anti-Christian) cities of the nations fell (dissented, from their national idolatry) and great Babylon (from the Babylonish captivity of the Jews, to Victor

* Zech. iv. 6—7. *Not by might (of Victor Emmanuel) nor by (the) power (of Christendom) but by my (Elizabeth's) spirit of truth, John xv. 26, to "the man Gabriel," Dan. ix. 21 shall he (Garibaldi) bring forth (from Sardinia to Naples) the (Jewish) headstone (of the Church of the Virgin Mother, Matt. i. 23,) thereof; with (Neapolitan) shoutings (at Naples) crying (from the 5th of Sept. 1860) grace (of the Són;) grace (of the Holy Ghost) unto it (the Father's universal Church and Kingdom. This is done, by crying and shouting for Garibaldi and Victor Emmanuel.) Who art thou (Pius the Ninth) O great Mountain (at Rome) before Zerubbabel (Elizabeth's Garibaldi and Victor Emmanuel) thou shalt become a plain (no mountain at all, Dan. ii. 34, 35. The Roman "bowl for the anointing oil," and baptismal "water" for the Roman Catholic Kings, prefigured by) the bowl upon the top of the (present gas hydraulic chandeliers) with seven lamps, (these Roman Catholic Kings) shall empty the golden oil out of the (Roman Trinity) bowl (into the Unitarian Cottle) bowl of themselves. When the Lord of Hosts (of Pagans) shall reign (as King of the Jews) in Mount Zion (London. Rev. xiv. 1, 12.) And in Jerusalem (in Syria) before his (Jewish) ancients (Gloriously. In Elizabeth's Kingdom of the one God of "the whole earth.") (Isa. xxiv. 23.)*

Emmanuel) came in remembrance (for the seven times) before God (the Holy Ghost, Luke i. 72, 73) to give unto her (the Pagan Church) the (sacramental) cup of the wine of the fierceness of his wrath (revolution).

Verse 20.

And (the creed of) every (Church in the British) Island fled away ("as a scroll"—of paper—"when it is rolled together," Rev. vi. 14—17), and the mountains (establishments) were not found (idolatrous any more, John viii. 11).

Verse 21

And there fell (from the siege of Constantinople, 1453, and the use of the Chinese invention of gunpowder) to the great day (Sept. 5, 1860) of the (Cottle) battle of Almighty God (see verse 13) a great hail out of heaven (the Armies of the Church) every stone (bullet) about the weight of a talent; (about a 68-pounder carronade. The Attic talent weighed about sixty pounds. See Hooper on ancient weights) and men blasphemed (the) God (of the crescent and cross) because of the plague of the hail (of the rifle and the Armstrong guns) for the plague (of the shots and cannon balls of the Armies) thereof (in 1860) was exceeding great. (See Elizabeth's "Book of Life," page 24. Urban, a Dane or Hungarian, invented a brass ordnance for Mahomet II., to carry a stone bullet which weighed above six hundred pounds. See Gibbon, vol. viii., chap. 68, p. 280, and for the five-mile range of the Armstrong guns used at Pekin, at the flight of the Emperor of China, Oct. 13, 1860. See Times.)

Sent, from May 25, 1853, to all parties in China and Europe, for Elizabeth's Kingdom of the one God of the whole earth, and again in Dec. 1860, to the Courts of Nankin, London, Paris; Lord Elgin, Sir Hope Grant, Mr. Meadows Taylor, and the Christian Missionaries in China, who received this paper for the Taiping Christian Emperor, May 25, 1853.

New Year's Day, Jan. 1st, 1861.

Zach. iv. 9, 10.

The hands of Zerubbabel (Garibaldi) have laid (at Naples, Sept. 5, 1860) the foundation of this (Cottle) house (of Savoy and Nice, for Victor Emmanuel, as King of the Jews), his hands shall also (in 1861) finish it; (the mystery*

* *And they (at Naples) sung as it were (Sept. 1860) a new (Garibaldian) song (Hymn) and in their (Elizabeth's) mouth was found no guile. Rev. xiv. 1—5. Psa. cxxxvii. 3.*

of the Trinity); and thou (Gabriel-Garibaldi) shall know, that the Lord of Hosts (of Pagans) hath sent me (Elizabeth Cottle) unto you (Giuseppe Garibaldi of Nice). For who (in the Roman Christendom of Beelzebub) hath despised the (Whitsun) day of small things (at the landing of Garibaldi, and his "small band of Garibaldians at Palermo") : for they (in Roman Christendom) shall rejoice (with the barren Elizabeth, Isa. liv. 1—5) and shall see the plummet (the Cottle Church at the end of a long line of prophecy, like David's "sling and stone") in the hands of Zerubbabel (Garibaldi of Nice), with those seven (kings and priesthoods, from the Babylonish captivity to Victor Emmanuel) ; they are the eyes (clergy) of the Lord, (Jesus b. c.) which run (at the coming of the Holy Ghost, in railway "chariots of fire" 2 Kings ii. 11 ; Isa. lxvi. 15, 20 ; and hissing "horses of fire" Isa. v. 26 ; Zach. x. 2, 8) to and fro (Dan. xii. 4) through the whole earth (Isa. liv. 5, in 1861).

"Zerubbabel" (the dispersion of confusion in the creed of Nice.)

"I believe in (the coming of) the Holy Ghost, the Lord and giver of Life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the prophets; and I believe one Catholic and Apostolic Church, I acknowledge one (Cottle) baptism (Rev. xxii. 4) for the remission of sins (Trinity God's), and I look for the resurrection of the dead (in 'the second Pagan death,' Rev. xx. 13, in 'three days' of years, from the death of Robert Cottle, May 6th, 1858,) and the life (in 1861) of (Elizabeth's) world to come" (by the hands of Zerubbabel). Amen.

See Judges xvi. 21—29. "Gaza."—Strong, Rome, Goat, Greek, "two eyes" (Greek and Latin Clergy), the hair of his (Papal) head began to grow again (reaction at Gaëta, till Samson—his Whit-sun) took hold of the two middle pillars (of God the Son, and God the Holy Ghost) upon which the (Trinity) house (Church) stood, and on which it was borne up, (by the clergy) and Samson said, let me die (to sin) with the Philistines (army), and he bowed himself (his personality of God the Son, to Victor Emmanuel, as "King of the Jews") with all his might, (Zach. iv. 6 in the spirit of truth, Isa. xi 2) and the (Trinity) house fell (Rev. xiv. 8) upon the Lords (temporal and spiritual, Rev. xix. 16) and upon all the (Trinitarian) people that were (worshippers of the Trinity Gods) therein (1861), but the (Cottle) house (Church) fell not, for it was founded upon the rock (of everlasting truth. Matt. vii. 24—27, Rev. iii. 12).

Sent to all parties in Christendom.

From Mrs. COTTLER, Kirkstall Lodge, New Park Road, Brixton Hill, Surrey. To the “Crowned Heads” at the Courts of St. James’s, Paris, Nankin, and Turin. Jan. 17th, 1861.

Rev. xii. 1—5.

There appeared (in the “Times,” Jan. 16th, 1861,) a great wonder in heaven, (the Church of Great Britain) a woman (Elizabeth Cottle, with her Chinese Son of the Tae-pings) clothed (at Nankin) with (the Imperial robe of the brother of) the sun and the moon (placing his Chinese Empire of the Cottle Church) under her (Protestant Queen’s) feet, and upon her (King Consort’s) head, a (Jewish) crown of twelve stars (of the twelve apostles of Jesus of Nazareth—separated—for the King of the Jews).

Ver. 2. *And she (Elizabeth Cottle) being with child (Nov. 9th, 1841, by the Holy Ghost. Heb. i, 2, 5, 8, of the British “heir” apparent of her kingdom of God) cried, (to China in 1848, 51, 53, to 1860, in her prophetic papers on China) travailing in birth, (with the empire of “the righteous man”—Tien-Tah, or Tae-ping, “from the East,” Isa. xli. 2,) and pained (with the national struggle for free trade, and liberty to worship the only true God; her Chinese Son appealed at Shanghae to the British Consul, Mr. Bruce, and likewise in his letter to Lord Elgin, published in the “Times” Jan. 16th, 1861,) to be delivered (by the British Queen, from the Imperial Army and Pagan Priesthood, of the Court, at Pekin).*

Ver. 3. *And there appeared (at the same time) another wonder in heaven (Mary’s Roman Catholic Church at Paris), and behold (Oct. 13th, 1860,) a great red dragon, (the “great red” clothed armies of the Emperor of the French, at the gates, and in the Summer Palace of the Chinese Imperial Brother, of “the Sun and the Moon” at Pekin. This “great red dragon”) having seven (Pagan) heads (from Diocletian and his six Pagan Emperors of Rome, A.D. 308) and ten horns, (of the Germanic Empire, from Maximilian, A.D. 1512) and seven (successive imperial pagan) crowns upon his heads (of the Church of the Pagan world for “the seven times” of 2520 years from Nebuchadnezzar, B.C. 600 to Napoleon 3rd in A.D. 1860, Rev. xvii. 5).*

Ver. 4. *And his (Imperial) tail (at the end of the Dragon from Charlemagne to Napoleon the 3rd) drew (to the Church of Gregory the Great, A.D. 590,) the third (European) part of the stars of heaven (Western Christendom), and did cast them (as Church and King) to the (Apostolical Bishop of the Roman) earth. And the dragon (Imperial France) stood (with his Armies*

at the gates of Pekin) before the woman (of the Chinese Cottle Church, with "no God before me" the Jehovah of the Jews, Exodus xx. 3,) which (Cottle Church) was ready (at the Court of Nankin) to be delivered (of her Chinese kingdom of God, but "the dragon stood" at the gates of Pekin, Oct. 13th, 1860, also ready) to devour (with his Roman Catholic Church) her (Chinese) child, as soon as it was born, (and old enough to be baptised, in the name of the Father, the Son, and Holy Ghost, with "the mark" of the God of the Cross on its—Chinese—forehead, and thus roll back her Chinese Empire of "the Sun and Moon" for 2520 years. Psa. xci. 13. Isa. li. 9).

Ver. 5. *And she* (Elizabeth, the mother of the Cottle Church) *brought forth* (by "the man Gabriel"—Garibaldi, after Sept. 5th, 1860, from Turin to Naples, in her Italian kingdom of God) *a man child* (of the Virgin Mother of God the Son, "called" at Turin, Victor Emmanuel, "God with us" Jews and Unitarians, Matt. i. 23) *who was* (fore-ordained of God) *to rule all nations with a rod* (sceptre, Heb. i. 8, 9, 13, 14,) *of iron* (under the "iron" crown of Lombardy, from the entrance of the Emperor of France and Victor Emmanuel into Milan, on the 8th of June, 1859,) *and her child* (of the Virgin Mother, "born again," "King of the Jews," when he was old enough, John iii. 3, to marry his daughter to Prince Napolcon) *was caught up* (by Elizabeth's host of Italian and Neapolitan Unitarians, Matt. xxiv. 38—51) *unto God* (the Holy Ghost) *and to his throne* (of Jesus of Nazareth, the King of the Jews). From verse 6 to 17 the spirit returns to the appearance of the Mahometan Church in the wilderness of Arabia, A.D. 600 for 1260 years, to Elizabeth's kingdom of the one God, of Jesus and Elizabeth in 1860.

Rev. xvii. 11.

The (Roman) beast (empire) that was, (Pagan from Romulus b.c. 600) and is not, (altogether Pagan from Constantine's "image" of the God of the cross, Rev. xiv. 9) even (1st. Cor. xv. 24) he is the eighth, (Pagan Empire from Charlemagne to Napoleon the 3rd) and is of the seven,) Pagan monarchies from Nebuchadnezzar, b.c. 600) and goeth into perdition (with Rome at the end of the Pagan world; at the coming of Elizabeth's kingdom, founded on the "two great commandments" of Jesus, the universal king of this kingdom).*

* 2 Peter ii. 5. *Noah* (the Rev. John Scott is) *the eighth person, a preacher* (in All Saint's Church,) *of righteousness; bringing in the flood* (Cottle baptism of the "person" of the Holy Ghost in the Mercy-seat, 62,) *upon the (Roman) world of the ungodly (eight souls.* 1 Peter iii. 20, from b.c. 600, to A.D. 1861, "that hath breath.")

The kings of *all nations* must henceforth *rule with his sceptre of righteousness*, and make all their civil and canon laws, in conformity with his two laws of love to God and man. There must be henceforth no more *slave-holders of the bodies and souls of men*, whether in the Southern States of America, or under the despotic governments of Europe, Asia, and Africa. Rev. xviii. 13, 14, 17. *For in one hour, (sixty years from 1800) these despotisms have departed from thee (Satan).*

Luke i. 51—55.

He (God the Holy Ghost) hath shewed strength with his (iron pen, Job xix. 24, “rod of iron” in the) arm; (of Elizabeth “to cast out of Italy, in 1859 and 1860, Mary’s seven Italian Devils,”) he hath (Oct. 22nd, 1860) scattered † (from their meeting at Warsaw, see note, page 20,) the proud (Emperors of Russia, Austria, and Prussia, Psalm ii. 2, xxi. 3, who purposed) in the imagination of their hearts (to “overcome” with their armies, Psalm lxviii. 12, the armies of Elizabeth, Cant. vi. 9, 10, commanded by Napoleon the 3rd, and Victor Emmanuel in 1859, and the man Gabriel-Garibaldi at Naples from Whitsunday 1860, and restore to their Italian cities, “Mary’s seven Italian Devils” at Rome). Ver. 52. He hath put down the mighty (Cardinals of Rome) from their (“Princely-Archiepiscopal) seats (as “lords over God’s heritage” Mark x. 42, 43, Luke xxii. 25, 26,) and exalted (at John Scott’s baptism of the Holy Ghost, Matt. xi. 7—13) them (in Elizabeth’s Church) of low degree (as district clergymen.) Ver. 53. He hath filled (the hard working and) hungry (curates) with good things (in the Church of “the good” God,) and the rich (Protestant Bishops) he hath sent (comparatively) empty away (with their Trinity Gods; that the funds of the Church may be more justly and equally divided among “the labourers” in the ecclesiastical “vineyard.” Matt. xx. 1, 2, 8, 10, 15). He hath holpen his servant Israel (by Jesus) in remembrance (of their faithful “witness” for his unity. Rev. xi. 3, for the past 2520 years) of his mercy (in the Mercy-seat of Elizabeth;) As he spake (by prophets and apostles of her kingdom of God) to our (fore) fathers, to Abraham, and to (Jesus, and) his seed (of David’s house and throne) for ever. (Verse 68, 73. Heb. i. 8, 9. John viii. 56, 58).*

John xv. 1, 14. Rev. xiv. 19, 20.

I am the the true vine, and my Father (God the Holy Ghost) is the husbandman, (of his Son’s vineyard) and ye (clergy) are my friends, if ye do whatsoever I command you; (and that is) to gather the vine of the (Roman)

* See page 7 ver. 17, and notes in pages 21, 22 of New Jerusalem Book.

+ Ezek. xi. 16, 17. Psal. lxxxix. 10. Matt. xii. 30.

earth (into my vineyard of the God of the whole earth,) and cast it (the Church of Rome) into the great wine-press of the wrath of God (against all idolatry) and the wine-press was trodden (Rev. xi. 2, by the Armies of the cross and the crescent at Constantinople) without the city (of London to 1860).

And blood came out of the wine-press (Holy Wars) even (1 Cor. xv. 24, unto the (second Mahomet's pale) horse-bridles, (Rev. vi. 8 reins of the administration of "death" to idolators "and hell" to the Greek Christians A.D. 1453,) by the space of a thousand (years, from Charlemagne to the "first resurrection" of Napoleon 1st and 3rd. Rev. xx. 4, 5, and the Syrian massacre in 1860), and six hundred (years, from A.D. 600 for 1260—Rev. xi. 2—years, from Mahomet, to Elizabeth in 1860, at Kirkstall Lodge, which is a) furlong† (from "All Saint's" Church, where) Glory to God in the (Church of the) Highest (of the three co-equal Gods, is to be proclaimed, by John Scott's baptism of the Holy Ghost) with peace on earth and goodwill (from Father, Son, and Holy Ghost) to all men (who die to sin, Rev. xiv. 13, with and by "the water" baptism, in the Father's name. Rev. xiv. 1, xxii. 4. John iii. 5).*

Rev. xvii. 12—14.

The ten horns (Germanic powers) have one mind with the beast (Pope of Rome) for one hour (sixty years, from the siege of Constantinople, A.D. 1452—3, to the Reformation in Germany, A.D. 1512). These shall make war with the (Protestant Church of the) Lamb (and excommunicate Queen Elizabeth) and the Lamb shall overcome them : (at Rome, at "the better resurrection," Heb. xi. 35, 40, of the second Elizabeth) for he (who is born, Nov. 9th, 1841, King of the Jews) is Lord of Lords, (temporal and spiritual) and King of Kings : and they (in Italy) that are with him are called, (by his Elizabeth) and chosen, (by God the Father) and faithful (to their baptismal vow, "to renounce the Devil" and all his Pagan institutions, and theological works).

Rev. vii. 14—17.

These (reformers) came out (of Rome) in great tribulation (in the reign of Queen Elizabeth), and have washed their robes (surplices) and made them white (Unitarian) in the blood of the Lamb (born and crucified King of the Jews).

* See page 19, ver. 8, 9, 10.

+ See pages 6, 16, of the New Jerusalem Book.

*From Mrs. COTTLER, Kirkstall Lodge, Clapham Park,
* November 21, 1860.*

When the Princess Royal had completed her 20th year.

Matt. vi. 27.

Which of you (Clergy) by taking thought (" who must thus think of the Trinity " Athanasian Creed) can add one (William) Cubitt unto his (Prince of Wales's) stature (on Lord Mayor Cubitt's Day, Nov. 9, 1860 ?—when the Prince of Wales was nineteen years of age).

Gen. vi. 16—17.

A window (over the altar, in which there is " no likeness of any thing " Exod. xx. 4,) shalt thou (the Rev. John Scott) make to the ark, (chancel of All Saints' Church) and in a (William) CUBITT's† (mayoralty) shalt thou (Elizabeth) finish it (" the testimony " to sin, with the God) above, (all Gods, Rev. xv. 5, 8,) and the (Vestry) door of the ark (chancel) shalt thou (John Scott) set in the (left) side (of the chancel) thereof: with lower, (vestry-room, and the) second, (organ-room over it,) and third stories (three galleries, two in the transept, and one opposite the chancel) shalt thou (the Rev. John Scott) make it (All Saint's Church in 1858. Isa. lx. 8; Mal. 3—10).

Ver. 17. *And behold I (God) even I (God the Holy Ghost) do bring (by this paper) a (baptismal) flood of (Unitarian) waters upon the earth, to destroy all flesh, (national bodies) wherein is the breath of life,‡ from under heaven; (the Trinity Church) and everything (sect) that is in the earth (Government) shall die (to sin).*

Ver. 18. *But with thee (Elizabeth Cottle) will I establish my covenant; and thou shalt come into the ark, (chancel) thou and thy (Unitarian) sons, and thy wife, (Protestant Church) and thy (Roman Catholic) son's wives (Greek and Latin Churches) with thee.*

Ver. 21. *And take thou (Elizabeth) unto thee (in thy Cottle Church,) of all food (bread of life) that is eaten, (at the Sacramental Table) and thou*

* This paper, written Nov. 21, 1860, should have followed the paper written Nov. 2, 1860, at page 25.

+ Three (Cubitt's) subscribed to the building of the Church, and one is the ground landlord of Clapham Park. See Gen. vi. 15.

‡ The breath of life " went out of the resurrection body " of Robert Cottle, at five o'clock, in the afternoon of May 6, 1858, when the Temple was nearly finished, " the breath of life " entered his body at five o'clock in the afternoon of June 2, 1775, at this hour of his birth and death, he called three times " My Darling-Dove !!! " and the breath of life ceased for ever. *In that very day (May 6) his thoughts (to his 83d year, Psalm xc. 10, so full of intelligence, wit, and loving-kindness) perished (with this last sentence and) breath of life, Psalm cxlvii. 4.*

He was a just man, and perfect (in his knowledge of truth) in (the midst of) his generation (of sinners). Noah (the Rev. John Scott) walked (in the path of life, from Kirkstall Lodge to All Saint's Church) with God (the Holy Ghost). 2 Peter ii. 5. 1 Peter iii. 20. Eph. iii. 3. Matt. vii. 14. Luke xiii. 23, 24.

shalt gather it (out of all Churches) to thee; (in thy Cottle Church) and it shall be for food (bread and wine) for thee, and for them (in thy body of the baptism and Communion of the Holy Ghost).

From Mrs. COTTLE, to Lord Palmerston, Lord John Russell, and all Emperors and Kings. January 25th, 1861.

Psalm. lxviii.

Ver. 1. *Let God (the Holy Ghost) arise.*

Ver. 2. *As smoke (in Lord Palmerston's bill for each chimney to consume its own smoke) as wax melteth before the fire (for the seal of E. C.'s letters) so let the wicked (establishments of idolatry) perish at the presence of God (the Holy Ghost).*

Ver. 3—4. *Let (the Unitarians and Jews converted by Elizabeth, the oath of God) exceedingly rejoice, and extol Him that rideth upon the heavens (churches) by his (Cottle) name JAH (the everlasting God).*

Ver. 6. *God setteth ("in the Mercy"-seat 62) the solitary (widow at Kirkstall Lodge) in (All Saint's Church, as the "barren" wife and widowed mother, of all the) families ("in heaven and earth," Eph. iii. 15, Rev. xxi. 1, Psa. cxiii. 9, Isa. liv. 1, 5, Gal. iv. 27, 2 Peter i. 8, Luke xxiii. 29).*

Ver. 7. *O God (the Holy Ghost) thou didst march (from March to Michaelmas, 1861).*

Ver. 9. *Plentiful rain (baptism.)*

Ver. 11. *Great the company of preachers and publishers (of "the glad tidings" of the love of God to man).*

Ver. 12. *Kings of armies did flee (with the Dove) apace (to the baptism of the Church, in the Father's name).*

Ver. 13. *(The "free gift" of Elizabeth's kingdom of God to the Jews) shall be as the wings (by post) of a dove (Rev. xiv. 6,) covered with silver, and her feathers of yellow gold (out of her own pocket at the cost of hundreds a year, for 22 years, John i. 12, 13. Rom. v. 15. Acts ii. 38).*

Ver. 14. *When the Almighty scattered Kings (and their armies) it was white as snow (here) in Salem (Chapel on New Year's Day, 1861, for the Cottle Church of the "Prince of Peace").*

Ver. 15, 16. *Why leap (upon,) and hop (upon, the Dove,) ye high hills (of Rome and Constantinople) ?*

This (All Saint's Church) is God's Hill of Bashan ("of change") at Brixton Hill, where A. S. Hill is Churchwarden, and his son a clergyman).

Yea, (with the oath of God to Elizabeth) the Lord will dwell in it for ever.

Ver. 30. *Rebuke the company of spearmen* (at Caprera, of a million of Garibaldians for March, and let not the army oppose the baptism of the Church) *scatter thou* (Elizabeth) *the people* (of the nations) *that delight in war.*

Ver. 34. *Ascribe ye* (Emperors and Kings over Church and Army) *strength unto God* (the Holy Ghost), and say, (in your proclamations to the people) *Blessed be God, even the God of our Salvation* (from sin, established by Constantine at Nice, in a Trinity of three equal Gods) *that by the obedience* (to truth) *of one* (General Garibaldi) *many* (Christian nations) *may be made righteous.* (Romans, v. 12—19. Psalm xxvi. 9).

Kirkstall Lodge, February 11, 1861. See this day's *Times*, headed "THE DEBATE IN THE PRUSSIAN CHAMBER."—By a majority of 159 to 146, the Prussian Chamber has adopted the motion of M. de Vincke, that "It is not in the interest of Prussia or Germany to place obstacles in the way of the consolidation of the unity of Italy."

From Mrs. COTTLER to His Majesty the King of Prussia, Baron Von Schleinitz, and M. de Vincke.

Zech. v. 1, 2, 6, 7, 8.

The length (of time for "the flying roll" of E. C.'s papers for "the Ark of the God of Israel," 1 Sam. vii. 2, 3,) *is twenty cubits* (twenty years from the birth of the Prince of Wales,* Nov. 9, 1841, to Lord Mayor "Cubitt's" day, Nov. 9, 1860, when the Prince of Wales entered his "twentieth" year,) *and the breadth* (of the Prussian Empire of the Princess Royal thereof,) *is ten cubits* (for the Germanic Empire of the Prince Consort "thereof").

(For) *forty years* (in this nineteenth century) *my* (Cottler) *people have not known my ways*, Psalm xcvi. 10; as in the *flying roll* through the *length* and *breadth* of the earth, (for the last twenty and twenty-two years, to 1860 and '61).

Ver. 6, 7, 8. *This woman* (Elizabeth Cottle) *is their resemblance* (of their God the Holy Ghost) *that sitteth* (in this room in Kirkstall Lodge) *in the midst of* (the papers for) *the Ephah* (the bushel basket). *This is* (their Nicene creed of) *wickedness* (of God the Son, and God the Holy Ghost, in their Protestant Church of three equal Trinity Gods,) *cast into the Ephah* (basket, by her own hands, and filled two or three times a day, with) “*the flying roll*” (of her papers, to go by post on the) “*wings*” (of the wind, through) “*the length and breadth*” (of the earth, to destroy sin,) “*in the Land of Shinar*” (Babylon, The Great Mother of Harlots, and of the abominations of Pagan and Pagan-Christian Rome. Rev. xvii. 5—18).

And it (the Cottle Church) *shall be established* (by the “*Highest*” of the three equal Gods; Ps. lxxxvii. 5, in “*thy land, O Emmanuel. Isa. viii. 8, 16,*”) *and set up* (by General Garibaldi.* Rom. v. 12—19,) *there* (at Naples, from Sept. 5, 1860,) *upon her own base* (within the Mayoralty of William Cubitt, Nov. 9, 1860, to Nov. 9, 1861. See page 9 of the New Jerusalem book on Dan. ix. 21, 23, 24—27, to Gabriel-Garibaldi).

*For the Conference to be held at Paris on Syria, Feb. 21, and
March 1, 1861. See Isa. viii. 8—20—22.*

Say ye not (in Italy, Great Britain, and Prussia,) *a confederacy* (with the Pope) *to whom* (as head of the Roman Catholic Church) *this people* (in Paris) *shall say a confederacy* (of Sovereigns. Establish the Cottle Church of All Saint’s) *on her own base. Should not a* (Cottle) *people seek unto their God* (the Holy Ghost) *for the law* (of God) *and the testimony* (for her kingdom of God, in a volume of her own papers) ?

“*There is no light*” (of truth in the Bible, but such) “*as the spirit of truth*” (extracts from it, for) “*the volume of the Book*” (of her papers. Ps. xl. 7. Heb. x. 7. John xv. 26. xvi. 7—11).

He (the Emperor of France at Paris, as eldest son of Rome) *is for a* (Roman Catholic) *stone* (Church) *of stumbling and for a* (Satan and Peter’s) *rock of offence to both Houses* (of Lords and Commons) *of Israel* (of Elizabeth’s King of the Jews), *and for a gin and a snare to* (entrap the Greek) *inhabitants* (of Syria, and “*thy land, O Victor Emmanuel,*” King of Italy, and) *of Jerusalem.*

Ver. 18. *Behold* (in both Parliamentary Houses of Israel) *I* (Elizabeth Cottle) *and the* (Unitarian) *children* (of God) *whom the Lord* (of Hosts

* Matt. xxvii. 45. *Now* (at the birth of Elizabeth, Sept. 5, 1794) *from the sixth hour* (Sept. 5, 1860) *there was darkness* (Paganism) *over all the* (Roman) *land* (Rev. xiii. 8) *unto* (Garibaldi’s entrance into “*the land*” of the King of Naples in) *the ninth hour unto the sixtieth* (year, in the) *nineteenth* (century. Sept. 5, 1860.)

of Greek, Catholic, and Protestant Pagans) *hath given me* (at Kirkstall Lodge, Isa. liv. 5, 13—15—17,) *for a (Cottle) Sanctuary* (at All Saint's Church in this New Park Road,) *to be established, by both (Parliamentary) Houses of Israel, upon her own base**

*ON HER OWN BASE. Zech. 5, 11.

1. Of the unity of God—as an eternal and ever present Spirit, in whom man lives, moves, and has his being.
2. The unity of man—as made by God, “of one blood, to dwell together” in love to Him and each other, in Church fellowship, free intercourse, and free trade, among “all the nations of the earth.”
3. As nations upon a constitutional monarchy of King, Lords, and Commons. The people choosing their own representatives in the House of Commons, upon (a “base” of) *a ten pound* (franchise, Luke xix. 13—25,) as a security for a sufficient amount of property *and talent* (Matt. xxv. 15—28, of intelligence, among the millions of the people, to select men, as their representatives,) “*to order*” (the affairs of the nation,) *with (just) judgment*, (as law-makers) *and justice* (to the claims of all classes in the national society) *from henceforth* (in Elizabeth’s Kingdom of God) *even* (1st Cor. xv. 24) *for ever* (Isa. ix. 7, lx. 17—22).

The immortality of man, like the animal and vegetable creation, being in “his seed,” “from generation to generation,” “for ever and ever,” through eternal ages; and not in his individual existence in a future state of reward and punishment after his individual death.—What is just judgment for the incorrigibly wicked part of the population, and justice to the good? *The Lord (Jehovah) hath anointed me to proclaim liberty to the captive (slave) and the opening of the prison-doors to them that sit (in silence in cells of) darkness bound in chains of iron.* (Isa. xlvi. 6—16. lxi. 1, 2).

To confine strong men, for ten, twenty years, or the whole term of their existence to prison, and penal servitude, at the expense of the good part of society, is anything but judgment, mercy and justice to the wicked, and the good. The former, who, after a just trial, by a jury of twelve men of “judgment and justice,” have been condemned to an imprisonment for six or twelve months, say two or three times, as the case may be, and are found irreclaimably bad and dangerous to themselves and society, should be put to an easy death.

Job. iii. 17—19.

There (in the grave) the wicked (thieves and murderers) cease from troubling (the honest and good) and there (in the grave) the weary (of life) be at

rest (from the sorrows and troubles of it; instead of being "tormented in prison" and flogged into goodness, till they are goaded to madness, and their nerves and sinews of war for the battle of life, destroyed with the cat and bastinado).

There (in the grave) the prisoners rest together—they hear not the voice of the oppressor (gaoler) the small and the great (ones of the earth) are there, and the servant (or slave) is free from his (tyrannical) master (a merciful death is better than a cruel life).

See in the press, cotemporary with the conference at Paris, on Syria—the revolt of the convicts at Chatham; and in the *Times*, March 18, the awful flogging of "little children" by order of the brutal magistrates. Mark x. 16, 24; John xiii. 33, 34.

"The Anderson slave case" in Parliament. The election and inauguration of President Lincoln, March 4th. The secession of the Southern Slave States, from the United States of North America.

The resurrection (of Poland, from the Holy Alliance of 1815, Rev. vii. 1, 2, 3, 9, 17.) *On my own base* (commencing at Warsaw, Nov. 29, on the anniversary of the revolution 1830—1) *with singing the new* (Cottle patriotic and religious) *song.* (Rev. xiv. 1, 3, 4).

"*A resurrection*" (of such patriotic and excellent men, as Robert Cottle, * would indeed make) *the new heaven and the new earth of the new name* (of Cottle,) *the Paradise of God*, (the Holy Ghost, at the feast of the Archangel Michael, of the House of Romanoff, A.D. 1613, at) *the last* (St. Michael-Mass-day, September 29, 1861. Rev. ii. 7, 11, 17. John vi. 39, 40, 44, 54).

2 Kings 1—16.

Have (the Archbishops, Bishops, and Clergy, at Lambeth Palace, March 13, 1861) *no* (person of) *God* (the Holy Ghost) *in Israel* (at Kirkstall Lodge) *to inquire* (about "the inspiration and doctrine of Scripture"? 2 Tim. iii. 16) *that they* (must enter into) "*controversy*" (1 Tim. iii. 16 on this subject, with the Oxford writers "in their volume of the Book" of Essays and Reviews? instead) *of taking heed to the volume of the Book* (Psalm xl. 7, Heb. x. 7) *of her more sure word of prophecy*, (2 Pet. i. 19 in the kingdom of Israel).

Is it not because there is no (acknowledged person of) *God* (the Holy Ghost) *in Israel* (at Kirkstall Lodge) *to inquire* (of Foreign Affairs) *of His*

* Matt. xxii. 31, 32. *As touching* (the doctrine of) *the dead* (bodies of men) *that they rise* (at the resurrection of the dead) *ye do greatly err* (from the truth) *because ye know not* (the meaning of) *the Scriptures, neither the power of God* (the Holy Ghost, to raise "the dead in the second death" of Paganism, by this "Book of Life," for the new Jerusalem Church and Kingdom. Rev. xx. 12, chap. xxii. 9, 10—20.) *God is not the God of the dead* (in the graves, in the church-yards,) *but of* (the men, who are living, cotemporary with) "*the living God*" (the Holy Ghost, of the new Jerusalem. Heb. xii. 22, 23).

word, that (Lord John Russell) must send (to the Queen's) Messengers, (Ambassadors at the several courts of) Baal-zebub, to inquire (of the Foreign Affairs of) the God (of the Cross) of Ekron-(Rome) ?

Ex. iii. 14. I AM (God the Holy Ghost) THAT (third person in your Trinity), I (Elizabeth Cottle), AM, WHOM THE GOD OF ABRAHAM, THE GOD OF ISAAC, THE GOD OF JACOB, (the grandfather of Jesus. Matt. i. 16—23), HATH SENT UNTO YOU, (Lord John Russell). THIS (Cottle Church) IS MY *NAME (for Victor "Emmanuel." Matt. i. 23, "to restore from March 14, the Roman Kingdom to Israel." Acts. 1. 6,) FOR EVER. AND THIS ("volume of my book") IS MY MEMORIAL (Matt. xxvi. 13, of the unsealed words, of God's Book. Rev. xx. 12. Rev. v. 2—4, Dan. xii. 4, for my new Jerusalem Church and Kingdom. Zech. v. 11, "upon my own base") UNTO ALL (future) GENERATIONS (of mankind from 1861).

John viii. 35—53. WHOM MAKEST THOU (Elizabeth Cottle) THYSELF ? (in the Revelation of "thyself" as "the person of the Holy Ghost" sent to the Rev. George Clayton, at Walworth, April 8, 1839.) THOU (who wast born at Walworth, Sept. 5,† 1794,) ART NOT YET (in 1839) FIFTY YEARS OLD (till Sept. 5, 1844, when the book of "Life," in Dan. vii., was published. Rev. xx. 12), AND HAST THOU SEEN (in the press, the "election" and inauguration of) ABRAHAM (Lincoln, March 4, 1861). YOUR FATHER (your President) ABRAHAM (Lincoln) REJOICED (with me, "the barren mother" of the faithful, Gal. iv. 22, 27, 31,) TO SEE (in "the sure word of prophecy which I sent him, [2 Peter, i. 19, 21,] after his election, John vi. 44), MY (seventh) DAY (Sabbath of the Cottle Church,) AND HE SAW IT, AND WAS GLAD (of the Cottle "bottle," Gen. xxi. 14 to 19, 24—33. Psa. 56—8 "of water" for the sustenance, and "tears of Hagar and her son.") AND GOD SAID UNTO ABRAHAM (Lincoln) ARISE (to the Presidential Chair of thirty millions of men, March 4, 1861), AND LIFT UP THE LAD (Ishmael) AND HOLD HIM IN THY (Presidential) HAND, AND I WILL MAKE HIM (Ishmael) A GREAT ("free" South American) NATION (by Elizabeth) "‡ THE OATH OF GOD" (to give the American Christian Kingdom) TO ABRAHAM (Lincoln) AND HIS (Unitarian) SEED (of the Cottle Church) FOR EVER. Luke i. 73.

* *Thou* (Elizabeth Cottle) *hast a few names* (twenty-two millions of Cottleites) *even in Sardis—Sardinia.* Rev. 3, 4, xiii. 8, *out of the mystery* (of iniquity) *as I wrote afore* (to Garibaldi on Whit Sunday, May 27, 1860,) *in few words* ("in the name of the Father, Son, and Holy Ghost." Eph. iii. 3.) *I have* (still March 22, 1861,) *these few things* (idols) *against thee* (Count Cavour, who hast done so many things "to overcome" the corruptions and abominations) *in the Church of Pergamos* (height—Rome. Rev. ii. 12—14, xii. 17,) *where Satan's seat* (of empire) *is.* Rev. ii. 12—14. Matt. vii. 14. Luke xiii. 23, 24.

+ The first American Congress was held Sept. 5, 1773.

‡ *An oath* (in Parliament) *for confirmation* (of the truth in this Book) *of the "unsealed words* (of the Old and New Testament) *is to them an end* (of the Pagan world and) *of all* (Biblical and Sectarian) *strife.* Heb. vi. 16—20. Dan. xii. 7. Rev. x. 6. 2 Peter i. 10, 11, 21.

(John iv. 35.) *Say not ye (Queen's Ministers) there are yet (from the anniversary of the death of Robert Cottle, May 6, to the birth-day of Elizabeth, Sept. 5,) four months, and then (Sept. 22,) cometh harvest (on Michaelmas-day, Sept. 29, 1861, see page 9, ver. 25).*

Behold I (Elizabeth Cottle) say unto you (in the Italian and British Parliament) lift up (to the throne of Jesus and Elizabeth) your eyes (clergy) and look (in these papers) on the fields (Empires and Kingdoms of the Roman and Pagan world) for they are white (Unitarian) already (March 14th,) to harvest (when the Senate of Turin proclaimed Victor Emmanuel, by the grace of God, and the will of the Italian nation, King of Italy; amid hurrahs which shook the vast hall with peal upon peal of shouts and applause.)

Let the angels (of the British, Italian, French, and Greek thrones,) thrust in their sickles, and reap (the Unitarian seed sown by Elizabeth in their kingdoms) for the grapes (for the new Cottle Wine) are fully ripe. Rev. xiv. 18.

The Emancipation of the Serfs in Russia.

Rev. ii. 1—6. *This (manifesto of the Greek Emperor Alexander the 2nd, given at St. Petersburg, March 3rd, in the year of grace 1861, in the seventh year of his reign,) thou (Elizabeth Cottle) hast (at Kirkstall Lodge, in the Times, March 26th).*

In that (manifesto) thou (Alexander) hast (shewn to the Greek and Roman world of "the ungodly") that thou hatest the deeds, (creeds of the civil and religious code) of the Nic-ola-itans (of the Greek and Russian subjects of the despotic empire of thy father Nic-h-ola-s) which I (Elizabeth Cottle) also hate. Heb. i. 9. *Thou (Alexander) hast (manifested March 3rd,) that thou lovest righteousness ("judgment and justice," Isa. ix. 7, in thy kingdom) and hatest iniquity (the Trinity Gods of the Greek council of Nice, A.D. 325 and of Ephesus* on the day of Pentecost, A.D. 431,) therefore God, even (1 Cor. xv. 24,) thy God (the Holy Ghost) hath anointed thee (King in Israel) with the (barren mother's Unitarian) oil of gladness (to the nobles and peasants, Gal. iv. 27—31 with the God) above (the Gods of) thy fellow (King-s in the Church of the Virgin mother of God the Son).*

Exod. xxxii. 1. *When the people (at Putney) saw that Moses (the Law-giver) delayed (for twenty-two years) to come down (descend) out of the mount (of transfiguration, Matt. xvii. 2,) the (Cottle) people gathered themselves (in their Churches) together (for worship on Sundays) unto*

* See Gib. Vol. 6, chap. 47, page 12.

Aaron (the Unitarian Archepiscopal body of the Clergy) *and said unto him* (the Unitarian Archbishop) *Up* (to the Cottle throne, and) *make us* (Trinitarians "living" Heb. xii. 22) *Gods* (of the Son, of the King Consort of the Jews, and of Elizabeth the person of the Holy Ghost, Gen. iii. 5) *which shall go before us* (Exod. xx. 3, in the Trinity Churches, "on either side of the River," at Fulham and Putney Bridge, into the Galilee of the Gentiles at All Saint's Church, Matt. xxvi. 32, opened by the Archbishop of Canterbury, June 17, 1858. Psa. cxviii. 3, 20, 22, 27, 29).

For as for this Moses (the Lawgiver "from the River at Putney to the ends of the Pagan earth," Psa. xlvi. 4, lxxii. 8, lxxx. 11), *the man* (Robert Cottle) *that brought us* (at Fulham and Putney Bridge) *up* (of a morning with him from 1832 to 1849, to the Fleet "Street" "Bank" of "the New Jerusalem of his name.") Rev. iii. 12, see page 9, ver. 25,) *out of the land* (at Fulham Palace) *of Egypt* (Paganism, by his "wife.") Matt. xxii. 28. Elizabeth Cottle, No. 4, Terrace, Putney, Rev. xxii. 4,) *we wot not* (since his removal to Kirkstall Lodge, Clapham Park, from Lady-day 1849, to Lady-day 1861,) *what is become of him* (and all the dead, from the first Adam* to the death on the 6th, and burial in Norwood Cemetery, Matt. xxvii. 7—10—33—37, on the 12th of May, 1858, Matt. xxvi. 12, Isa. liii. 12 of "this second Adam," of the new heaven and new earth of the Cottle Church and State. 1 Cor. xv. 22—45. Isa. lxvi. 22, 24.

Psalm ii. 12. Kiss (in your parliamentary oath, "this †New Testament" of "the oath of God" to Elizabeth for) THE SON (of Queen Victoria. Rev. xiv. 1—6, xi. 19,) LEST HE (the British Lion) BE ANGRY, AND YE (hypocrites, thieves, and liars. Matt. xxi. 13,) PERISH FROM THE WAY (the truth and the life, John xiv. 6, in All Saint's Church, Rev. xi. 19,) WHEN HIS WRATH (revolution in Italy) IS KINDLED (into fire) BUT A LITTLE (for "the little while" John vii. 33—43, of twenty-two years, "in which ye shall, and shall not see me," see page 14, as the Holy Ghost of the Trinity Church.) BLESSED ARE ALL THEY (Hebrew, Moslem, Greek, Latin, and Protestant) THAT PUT THEIR TRUST IN HIM (as Elizabeth's new-born King of the Jews, Nov. 9, 1841).

* Isa. xl. 6. Cry (Elizabeth to all the World that) *all flesh* (all the dead of the past ages) *is grass*, *and all the godliness thereof*, (the God-likeness thereof, Gen. i. 26, ii. 7—19. Luke xviii. 19,) *and all the glory of man*, (on the battle "field,") *is (now living) grass*. 1 Peter i. 24. *The grass withereth* (when dead) *and the flower fadeth*, *because the spirit of the Lord* (which "breathed the life,") *bloweth* (death) *upon it*, *SURELY* (as the truth of God, the remains of) *the people* (who once lived, and are now dead) *is grass*.

+ "New Testament," Gal. iii. 15, Heb. vii. 22, ix. 15—20, xii. 24, Matt. xxvi. 28, Luke xxii. 20, 2nd Cor. iii. 6.

Isa. xi. 5—10. *Righteousness shall be the (Cottle) girdle (of truth) of his (soldiers) loins, and faithfulness (to the God of Abraham) the (Cottle) girdle (of truth) of his reins (of Administration, in Church and State. The (Roman) wolf (in sheep's clothing) also (the Protestant Bishop) shall dwell (in Great Britain) with the Lamb, (born Nov. 9, 1841, King of the Jews,) and the Leopard (the Greek Empire of Alexander the Great; see Book of Life on Dan. vii. p. 7, Psa. xc. 3,) shall lie down (in peace with the dead and the living) with the kid-(Goat, of Alexander the Second, see New Jerusalem Book page 13—41,) and the calf (Cal-iph, Rev. iv. 7, of Mahomet the 1st and 2nd,) and the young (British) Lion, (heir-apparent) and the fatling (Prince Imperial) of the French Cal-iph) shall lie down (lay down their arms and rest in peace in France and England) together (in the Cottle baptism of God's love to man, Matt. iii. 16, 17, and in the Fellowship and Communion of man's love to God) and a little child, (an Infant Princess, born by Elizabeth Unitarian at Berlin, on Tuesday morning, the 24th of July, 1860—see New Jerusalem Book on "Fortifications," pages 16, 17,) shall lead them (in Prussia, into her Germanic Italian kingdom of God, in 1861. See page 36).*

(Ver. 7.) *The cow (the Ottoman Cal-iph) and the bear (the Medo-Persian Empire of Cyrus, see Book of Life on Dan., 7th chap. page 3, Rev. xiii. 2,) shall feed (on the Cottle bread of life,) and their young ones (babes and sucklings, Matt. xxi. 16, baptized in the Cottle truth) shall lie down (their arms of hostility, and rest in peace) together, and the (British) Lion shall eat ("the bread of life," made from the ears of) straw, (Sept. 5th, 22nd, 29th, in 1861). Like (Isa. xl. 18—25) the ox (Elizabeth's John Bull). "Likewise the son is God; likewise the Holy Ghost is God;" Athanasian creed. To whom will ye in Great Britain liken me? The Holy One God, of all the Cottle family, in heaven and earth. Eph. iii. 15.*

Ver. 8. *And the sucking child (the first, of the fourth Cottle "generation," born January 18, 1861, Exod. xx. 5), shall play (with her parents Mr. and Mrs. Wright, Rev. xxii. 14, on Good Friday, March 29th, at Kirkstall Lodge, while her great, great aunt, Elizabeth Cottle, shall play in All Saint's Church) on the hole (pulpit) Luke ix. 58 from 49 (of "John" Scott) of the Asp (Serpent, Gen. iii. 4, 5, bishop of the diocese of Winchester, to both of whom, with all the governments, she sent the testimony for this ark, Rev. xi. 19, up to Thursday, March 28, for the anointing, on the 26th, of Alexander the Second, as king "of the resurrection body" of the Cottle Church on Easter Sunday. Matt. xxii. 28—31. John xi. 24 25. Rom. vi. 5. Phil. iii. 10, 11. 1 Peter i. 3, 4, iii. 21,) and the weaned child (of "her cousin," Luke i. 36—58, Charles Cathcart, born of Sarah Cathcart, September 18, 1853, and baptized by "the Raven of the Dove," of the Holy Ghost, in the ark of*

Christ Church, Streatham, as the first, cousin of the third "Cathcart generation. Exod. xx. 5, from the marriage in Cana of Galilee, John ii. 1, of Elizabeth Cathcart, daughter of James Catheart, of Walworth, to *Robert Cottle, in Lambeth Church, Feb. 8, 1814. Jer. iii. 14. "Mine uncle's son," (Amos vi. 10.)—the Father, Charles Catheart, of *this weaned child*, (seven years old,) *shall put his hand* (in quiet,) *on* (the gold and silver, as clerk, in Hoares' Bank, Luke xix. 23,) *of the † Cockatrice's den* (of Greek, Latin, Hebrew, and Protestant, thieves, liars, and hypocrites,") Matt. xxi. 13, from April 8th, 1839, at the Michaelmas balance of 1861.

(Ver. 9.) *They shall not hurt, (Rev. ii. 11, each other,) nor destroy, (each other) in all my Holy mountain* (of the New Jerusalem); *for the (Roman) earth, (Rev. xiii. 8,) shall be full* (at the fulness of the Gentiles) *of the knowledge*, (Dan. xii. 4, of the unsealed words) *of the Lord*, (in Elizabeth's Book of Life, for the New Jerusalem Church and Kingdom, Ps. xl. 7, Heb. x. 7,) *as the waters* (for the Cottle baptism) *cover the (land and) sea.* (Gen. xxii. 17, Rev. xiii. 1, of the Cottle family of the whole earth. Isa. liv. 5), *and his rest* (from war and revolution on the seventh day, Jewish Sabbath) *shall be glorious.*

When Mr. and Mrs. Cottle first called on the Rev. George Clayton, to express their wish to become members of his Church at Walworth, he lived at Manor House, which house and Gardens afterwards became the Surrey Zoological Gardens. Isa. xi. 6—10. He is the Cleopas at "The Mount of Olives," who hath, April 8th, 1839, the whole Glory, and the Glory altogether, of Elizabeth's Kingdom of God. Matt. xxvi, 30, 31, 32, 61, 64.

(Isa. xxxii. 17. Elizabeth's) *work of righteousness* (against the creeds and despotic governments of all the nations upon the earth) *shall be* (done at her house at Putney Terrace, and at Kirkstall Lodge, for twenty-two years, Psa. xci. 9, 10, in) *peace* (to herself, Isa. xlvi. 2—3, "without controversy" 1 Tim. iii. 16,) *and the effect* (of this "New Testament" work) *of righteousness, quietness, (among all hostile sects and nations) and assurance* (of the Divine presence with the Cottle Church) *for ever.*

* Robert Cottle, the fourth son of Robert Cottle, and "Sarah" "Simon," his wife, was born in the Barton at Bristol, at 5 o'clock in the afternoon of June 2, 1775.

† *Cockatrice* from the old French *Cockatrice*, a serpent supposed to rise from a cock's egg, and if it grows, turns to a serpent or a dragon. Bp. Taylor, see Johnson. A Roman serpent, hatched out of a Gallic cock's egg—from Clovis and Charlemagne: over which Napoleon the Third "crows" from the victory of the Gallie cock, at Solferino, June 25, to August 14, 1859. John xiii. 38; Mark xiv. 68, xiii. 35.

From Mrs. COTTLER, Kirkstall Lodge, Clapham New Park Road,
to the Right Hon. Sir G. C. Lewis, Home Secretary of State,
"Whitehall." Low Trinity Sunday, April 7th, 1861.

Lo! I (Elizabeth Cottle) come (on this "low" Trinity Sunday, April 7, to All Saint's Trinity Church after Easter Sunday, March 31, 1861,) in the volume of the Book (of my papers, sent out, from Monday, April 8th, 1839. Psa. xl. 7, Heb. x. 7, in "a resurrection body" of Cottleites from "the death" and "burial" of my husband, Rom. vi. 5, Isa. liv. 5—13, May 6th and 12th, 1858. 1 Cor. xv. 35, xi. 26—29, Mark xiv. 8,) with a great multitude (of Unitarians "sealed" with the E. C. seal of "the living God"—the Holy Ghost—at Kirkstall Lodge) out of all nations and (their) kindred (Sovereigns) and people and tongues (Rev. vii. 9,) which no man (no Sir G. C. Lewis, on his low Trinity Sunday, April 7th,) can number (for the Highest, of his equal Gods, at his Home Office, "White" Hall, on Monday, April 8, 1861, in his census bill for his "low" Trinity Sun-day Gods of England and Wales).

Rev. i. 1; xxii. 12, 20.

Lo! (Sir G. C. Lewis) I come (to the Kingdom of God) in this Volume of the (unsealed words) of the book, of the Revelation of Jesus Christ (as King of the Jews) which God (the Holy Ghost at No. 4, Terrace, Putney,) gave unto him (the Rev. George Clayton, at Walworth, on the Anniversary of his 58th "Birth-day," Monday, April 8th, 1839,) to shew unto his (Judas fellow) Servants (orthodox Ministers, by this revelation) things (in Church and State) which must shortly (within twenty-two years from Monday, April 8, 1839, to Monday, April 8, 1861,) come to pass (by Michaelmas day) and he sent (from Kirkstall Lodge, after the opening of All Saint's Church, by the Archbishop of Canterbury, June 17, 1858, and the death of Robert Cottle on the 6th, and burial in Norwood Cemetery on the 12th of May in that same year) and signified it (by "the sign" of the Cottle baptism, "in the Father's name, written") by his Angel (Elizabeth Cottle, Rev. xxii. 4—10; xiv. 1,) unto (the congregation of) his servant (the Rev.) John (Scott, Minister of All Saint's Church).

Rom. vi. 5; Matt. xv. 13.

For if we (Robert Cottle, as one of the Deacons, and Elizabeth Cottle as one of 500 Communicants, 1 Cor. xv. 6, 35,) have been planted together (in Church fellowship with the Rev. George Clayton at the Table of the Lord, Luke xxii. 27,) in the likeness of his (orthodox) death (1 Cor. xi. 26, at this

last Cottle Supper, Matt. xxvi. 29, of "the Passover," from Pagan Gods, April 14, 1839, when the Rev. George Clayton took for his text Exod. xx. 3, after having received the revelation on the previous Monday, April 8, 1839,) "thou (Satan) shalt have no other Gods (of the Son and the Holy Ghost) before me. We shall also (after April 8, 1861,) be planted together (at the Altar in All Saint's Church) in the likeness (Rev. xxii. 4, of the Elizabeth of the Cottle Church) of his resurrection (body, as King of the Jews). This (Elizabeth) is my body (of the baptism and communion of the Holy Ghost).

The Seventh Census Bill, 1861.

1 Tim. v. 9.

Let not (Sir G. C. Lewis) "a widow" (Elizabeth Cottle, at Kirkstall Lodge,) be taken (on Monday, April "the eighth," 1861, by the appointed Enumerator) into the number (Census for England and Wales, for all who slept under her roof on the night of "low" Trinity Sunday, April 7th,) under three score (and six) years old (from her "last birthday," September 5th, 1860; "born" at Walworth, Surrey, Sept. 5, 1794), having been the "wife" of one man (from the "marriage" Jer. iii. 14, of Elizabeth—"Hephzibah" Isa. lxii. 4, 5—Cathcart, to Robt. Cottle, in Lambeth—"Beulah"—Church, Feb. 8th, 1814, to his death, at Kirkstall Lodge, May 6th, 1858).*

Lev. xxiii. 16.

Even (1 Cor. xv. 24) unto the morrow (Monday, April "the eighth,") after the seventh (of April, Low Trinity) Sabbath (at All Saint's Church) shall ye (at the Home Office) number (in your Census for "Low" Trinity Sunday night,) fifty days (to Trinity Sunday, May 26, 1861.) And ye (at the Home Office,) shall offer (this Census of England and Wales for) a new (Jerusalem) meat offering unto the Lord (Jesus, born King of the Jews, and circumcised with the true circumcision of the Spirit of truth, on "the eighth day" of April, 1839, and on "the eighth day" of April, 1861. Job. xxxviii. 37).

1 Chron. xxi. 1.

Satan (the Queen's Minister) stood up (in the Trinity Church "to bow" his head at the name of Jesus on "Low" Trinity Sunday, April 7th, 1861,) against (the "highest" God of) Israel, and provoked (the God of)

* (The Rev. G. J. Collinson, of St. James', Clapham—the then district clergyman—read the funeral service over the grave of Robert Cottle, May 12, 1858), *who was numbered 5,196 with the transgressors* (of the law of his God, in Norwood Cemetery. Isa. liii. 12).

David (to jealousy, Ex. xx. 5, that night,) *to number* (in his Census bill for Monday morning, April "the eighth") *Israel*, (the Jews circumcised on "the eighth day" for Elizabeth's Kingdom of the God of Israel and the Prince of Wales).

Gen. xiii. 16.

If thou (Sir G. C. Lewis at the Home Office) *can number* (in thy Census bill) *the dust of the earth* ("the quick and the dead," 2 Tim. iv. 1, "from the first to the second Adam," 1 Cor. xv. 22—45,) *then* (April 8th, 1861,) *shall thy* (Unitarian) *seed* (Elizabeth Cottle) *also* (at Kirkstall Lodge, on this April 8th, 1861,) *be numbered* (by Sir G. C. Lewis in his Census bill at the Home Office, "Whitehall.")

Jer. ii. 28.

For, according to the number (Satan) *of thy* (Greek, Latin, and Protestant) *cities* (at Rome, St. Petersburg, and London,) *are thy* (Low Trinity Sunday) *God's* (April 7, 1861), *O Judah.* *Lo!* (Psa. xl. 7) *I come* (Sir G. C. Lewis) *in the volume of this book, for the* (British) *Lion of the tribe of Judah, and the root of David* (Rev. v. 5, vii. 2,) *sealed, with the scal* (of E. C. for "the true circumcision" of this "8th day" of April, 1861).

Dan. v. 24—28.

God (the Holy Ghost at Kirkstall Lodge) *hath numbered* (Sir G. C. Lewis) *thy kingdom* (of England and Wales) *and finished it* (April 8, 1861. Rev. xxii. 13—20). *Thou* (Satan) *art weighed* (in the Michael-mas) *balances* (at Hoares' Bank, Fleet Street) *and art found* (by Elizabeth, "the wife" of Robert Cottle,) *wanting* ("in the pure" Cottle Jewish "gold, tried in the fire" of Seven Pagan Monarchies, Rev. iii. 18, Jer. xxxii. 10, Matt. xxii. 28,) *and art weighed* (at "The Weigh-house,") *in the balances of the Sanctuary* (Isa. lx. 12, 15, where the Rev. John Clayton, Senior, the Father of the Rev. John Clayton, of the Poultry Chapel, City, and the Rev. George Clayton, at Walworth, Surrey, see page 1, was Pastor for fifty years, and represented the Dissenters in four Reigns), *and art found* (by Elizabeth in the Cottle City, Rev. iii. 12, at The Weigh-house,) *wanting* (the truth of the Comforter—"whom I will send unto you," "Simeon"—the Rev. John Clayton, Sen.—on "the Eighth day" of April, 1839, "for the consolation of Israel," Luke ii. 25, John xvi. 7, 11), *and thy* (Elizabeth's) *Kingdom* (of the Son of Joseph and Mary) *is divided* (from Constantine and Mahomet) *and given to the Medes and Persians* (to the Greeks and Mahomedans, to "this Eighth day," April 8, 1861, to restore, Sir G. C. Lewis, in this New Testament of His blood, by Elizabeth, the Oath of God, the Kingdom of the Son of David's House and Throne, to Israel,) *and hither-to* (Kirkstall

Lodge) is the (Pagan) end of the matter (of prophecy, Dan. vii. 28,) for all the Prophets (and Apostles) prophesied of the (transgression of) the Law until John (Scott's baptism of the Holy Ghost, Matt. xi. 13,) then every jot and tittle of the law is fulfilled (in the establishment of her truth, "for the New Cottle heavens and New Cottle earth. Matt. v. 18; Rev. xxi. 1, 27. And "this New Testament," written by Elizabeth, Rev. xxii. 4, takes the place of both the Old and New Testament, Heb. vi. 16, 18, 20, which shall be done away, for this is the New Testament which shall stand, as the Word of God, made flesh, John i. 14, for her Kingdom of God, for ever).

The Clergy, conforming, and non-conforming, with the laity, may now "purchase," Jer. xxxii. 11, for a shilling, Rev. iii. 18, "the evidence, sealed in the Bible, and opened or unsealed in the words of "this New Testament book of life"; for the field of the Cottle world at Harvest; Matt. xiii. 33—39, which field of the wicked one, has cost Mrs. Cottle above four thousand pounds in twenty-two years, to redeem from Satan, by private papers, prepaid—Isa. iv. 1, 2—and sent out daily, sometimes by "bushels," for their specific object, into all the world. Matt. v. 15.

To the Rev. WODEHOUSE RAVEN, Christ Church, April 10th, 1861.

DEAR AND REV. SIR—

I enclose you my usual peace offering for Easter, with the evidence of the real resurrection on Easter Sunday; both (the evidence from) that (Bible) which was sealed (with an oath to you) according to the (canon) law and custom of your Queen's State Church, when you baptized "the *weaned child," of mine uncle's son," Charles Catheart. See pp. 43, 44, sec. 8; Jer. xxxii. 11. And that (evidence of the "resurrection of the dead in the second death,") which was opened (or unsealed) by me, in the words of "this New Testament book of life," and which may now be purchased of Bailey for 1s. to buy the Field (of the Cottle World, at Harvest. Rev. iii. 18).

Wishing you, very dear Sir, with all the Con and Noncon clergy, a quiet purchase for a 1s. of a world, which has cost me some hundreds a year, for twenty-two years, to redeem from Satan, by private letters, prepaid, Isa. lv. 1, 2

I remain, with much esteem and affection,

Yours truly,

ELIZABETH COTTLE.

* Sarah Catheart, the Mother of "this weaned child," died July 14, 1854, of an illness from the birth of her child, and was buried July 19th, in a grave in Norwood Cemetery, which is by "the side" of the Sepulchre (of Robert Cottle) where in (this Vault) was never man yet laid (till May 12, 1858). John xix. 41; Amos vi. 10.

The Passover.

Monday, April 15th, 1861.

John xx. 26—28.

After eight days (from April 8, 1839, to the Census-day, April 8, 1861,) *again* (on the Sabbath day of the passover from Pagan gods, April 14, 1839, see pages 45 and 46, to April 14, 1861,) *his disciples were within* (the orthodox walls of York Street Chapel, Walworth, and All Saint's Church, in this Clapham New Park Road,) *and Thomas*, (the successor of *Tomline* from 1827. Dr. Charles, R. Sumner, Bishop of Winchester,) *was* (in the pulpit of the Rev. John Scott, Matt. xi. 7—8) *with them* (in All Saint's Church) *then* (in the morning) *came Jesus* (to hear the bishop preach from the text 1st Peter i. 24—25.) “*All flesh is as grass*, (see note, page 42,) *but the word*, (Elizabeth of the oath) *of the Lord* (in her New Testament of his blood) *endureth for ever*, and this is the word (Elizabeth Cottle) *which by the gospel* (of this woman) *is preached unto you*” (who keep the two commandments of love to God and man. Matt. xxvi. 13. Mark xiv. 9).

(And in the evening) *came Jesus*—to hear the Rev. John Scott preach, in the same pulpit, Matt. xi. 7—8, from Psa. cxxii. 7. *Peace* (Elizabeth Cottle) *be within thy walls* (of the Raven and the Dove, in thy ark at Christ Church,) *and prosperity within thy* (son of David's) *palaces*.—*The doors being* (still) *shut* (against the worshippers of the Father, Rev. xxii. 4, chap. xiv. 1, from her last Passover supper, Matt. xxvi. 29, with the Rev. George Clayton on the Sabbath of April 14, 1839, to this Sabbath, April 14, 1861, when) *Jesus stood* (in the Mercy-seat 62,) *in the midst* (of the congregation) *and said* (in the papers from pages 41 to 48 sent with a note to the Rev. W. Raven, April 10th, to this and the surrounding congregations) *Peace be unto you* (who “buy” for a shilling of Bailey, Rev. iii. 18, “the field” of the Cottle world “at harvest.”* Matt. xiii. 39). *For except Thomas* (the successor of *Tomline*, from 1827 to this April 14, 1861,) *shall see in his hands* (the New Jerusalem Book of Life, which Elizabeth Cottle had sent him that week to St. James's Square,) *the print of the nails* (italics and roman type of the “twin” Bible of the Old and New Testament, Heb. vi. 18—20, in this New Jerusalem Book, “printed” by Joseph Clayton, printer, 17, Bouverie Street,) *and put his finger* (Luke xi. 20,) *into the print* (page 42) *of the nails* (of John Fenton, printer, Brixton,) *and thrust his* (“withered”) *Church and State*, Luke vi. 6, 8, 10) *hand*, *into the* (“right hand,” Mark xiv. 62; xvi. 19) *side* (of the “rib,” Gen. ii. 21, 25, “of the woman” Elizabeth Cottle, “taken out of man”—the orthodox Church of the Rev. George Clayton)

* *There is no peace, saith the Lord* (of the Cottle Church), *to the wicked sinners.* Isa. xlvi. 22.

he will not believe (in "the resurrection of the dead," in "the second Pagan death," Rev. xx. 11, 12, 15).

Therefore shall a man (a Bishop of Winchester) *leave his* (Papal) *Father and his* (Virgin Mother of God the Son) *and cleave unto the wife* (of Robert Cottle, Matt. xxii. 28, and her New Jerusalem Book of Life,) *and they shall be one flesh* (National body, of the New Cottle Heaven, and New Cottle earth—(Church and State) of "the new name" of Elizabeth Cottle. Rev. iii. 12.

And Thomas (the successor of Tomline) *answered* (Elizabeth) *and said unto him*, (to God, who is a Spirit,) *My Lord* (Jesus) *and my God* (the Holy Ghost) in the person of Elizabeth, "in whom dwelleth all the fulness of the Godhead bodily." Col. ii. 9, 10; John i. 14.

Jesus saith unto him, Thomas, (Bishop of Winchester, from the death of Tomline) *because thou hast seen me* (in all Saint's Church, April 14, 1861,) *thou hast believed* (the truth of this revelation.) *Blessed are they* (in the Christian, Moslem, and Pagan world) *who have not seen me* (Rev. xxii. 4, xiv. 1, in Fulham and All Saint's Church,) *and yet have believed* (the truth in these papers, sent to them by post prepaid, "in the field" of the "Cottle" world at Harvest. Rev. xxii. 4; Matt. xiii. 39).

When *Robert Cottle was chosen Deacon, Dec. 10, 1823, of the Church at Walworth, under the Pastoral care of the Rev. George Clayton, (Acts vi. 3, 8, 14, 15), Tomline was Bishop of Winchester.

The Cottle Fig-tree.

Matt. xxiv. 32, Rev. vi. 13; Matt. xxi. 19, 20; Luke xiii. 6, 16.

Now, learn a parable of the (Cottle) *fig-tree* (which grew over the Arbour in her garden, at No. 2, Kennington Common, or Park, where Mr. Taylor, the surgeon, now lives) *when his* ("Nathanael," John i. 50, 51, Dawson's) *branch* (of the Cottle "fig-tree") *is yet* (on Good Friday, March 29, 1861,) *tender* ("a sucking child" of "the fourth" Cottle generation, see page 43, verse 8,) *and* (her great, great aunt Elizabeth Cottle) *putteth forth leaves*

* The present Bishop of Winchester is so like the late Robert Cottle, that Sir Thomas Acland was talking to him in the Exhibition of 1851 as the Bishop of Winchester, though perfectly familiar with the face of both parties for many years; and on Sunday, a near neighbour asked me if his Lordship did not strongly remind me of my dear departed Husband, in face, person, and voice. This Bishop is *his face* in the Church and State *Council of St. Stephen.* Acts vi. 15.

Ye (at All Saint's) know in the leaves (49 and 50 of this book, that when Dr. C. R. Sumner) *Summer is nigh* (Kirkstall Lodge, April 14, 1861, the end of the Pagan world) *is near, even at the doors* (of All Saint's Church, and the House of Lords).

(from page 43 to 52, in her New Jerusalem Book) *ye know* (at All Saint's in the New Park Road, where at No. 1, Nathanael Dawson, the Grand Father of "the sucking child" lived, and died, April 30, 1858, and was put into his grave in Norwood Cemetery on the day that his uncle, Robert Cottle, at Kirkstall Lodge, was put into his coffin) *ye* (at All Saints, in this New Park Road, Brixton Hill) *know* (by handbills) *that* (the Right Rev. Dr. C. R. Summer,) *Summer is nigh* (within a "furlong" of Kirkstall Lodge, see page 6, verse 16, to preach in All Saint's Church, April 14, 1861, his sermon in aid of the "Surrey Church Missionary Society").

Ver. 33. *So likewise ye* (worshippers of Athanasian and Nicene Gods, in the Church of All Saint's, and at the orthodox Weigh-house, where "Nathanael" Dawson's Father, Roger Dawson, Esq., and his late Brother, Joseph Dawson, on Streatham Hill, were Deacons, and worshipped with Robert and Elizabeth Cottle, in the Church of the Rev. George Clayton, at Walworth. "Nathanael" Dawson was a Deacon of Union Chapel, Brixton Hill, and afterwards of Stockwell Chapel, where Mr. and Mrs. *Wright*, and "Mr. Fenton, the printer," are members.—See pages 43, 49). *When ye* (orthodox disciples in all these Chapels and Churches) *shall see all these things "put forth in the leaves"* (of Elizabeth's Book, from page 43,) *know that it* (the Cottle "fig-tree," at No. 2, Kennington Common), *under which "Nathanael" Dawson "sat,"* in the Arbour with Mary Anne Saunders, whom he married at Bristol, Feb. 11, 1829, and Daniel, the Cousin of *Philip** Green, Ironmongers, in Thames Street, and afterwards in King William Street, married Elizabeth Saunders, the sister of Mary Anne Saunders, Feb. 11th, 1830, and the Rev. *David Thomas*, of *Zion Chapel*, Bristol, (Rev. xiv. 1, 9), married, July 20, 1836, Charlotte Saunders, whose Uncle and Aunt, Mr. and Mrs. Hare, built this *Zion*, and gave it to the trustees. These three daughters of Sarah Saunders, who died at Bristol, August 5th, 1834, and was Sarah Cottle, born at Bristol, the 14th of August, 1773; the sister of

* Mr. "*Philip*" Green, who was a Common Council-man—John i. 44, 45; xiv. 8, 9, 11—died at the age of 73, at his house at Brixton, June 29, 1861, and is buried in Norwood Cemetery—John xx. 12, 17—with "Nathanael" Dawson and him—(his Uncle Robert Cottle)—*of whom Moses in the law (of God) and the prophets did write.* Rev. xxii. 4.

Mrs. Cottle went to the same school (a Mrs. Shepherd's, at Hackney) with Mrs. *Philip* Green, who was Miss Langton, of Maidenhead, Berks. Mrs. Cottle lived at Harehatch, near Maidenhead, at her marriage to Robert Cottle, Feb. 8, 1814. "Her Mother," Elizabeth Catheart, who was left a widow when "her only one" was four years old—Cant. vi. 9, 10—married again, in a few years, to a Mr. John Dutton. Their country house was at the 32nd milestone, at Harehatch, and town house at No. 2, Kennington Common, or Park, which house became hers. See note, page 52. Isa. lxii. 2, 5, 12; liv. 1, 5, 9, 10, 13. *Hast thou not known me, Philip (Green)? And how sayest thou (in the Queen's Church at Brixton), shew us (the baptized Son of) the Father (in thy name, Rev. xxii. 4), and it (the New Jerusalem Book of Life for the Kingdom of God) sufficeth us* (and the whole Pagan world, at "the last day," Sept. 29, 1861. Isa. liv. 5; John vi. 39, 40, 44, 54; 2 Cor. xii. 9, 15).

Robert Cottle, born at Bristol, June 2, 1774; and the lovely Mary Cottle, born at Bristol, Sept. 15, 1771; and Anne Cottle, (married to Mr. Hare,) was born at Bristol, May 17, 1780; and Joseph Cottle, the poet and friend of Southey, Coleridge, Wordsworth, and a long list of excellent and literary men, was born at Bristol, on the 9th of March, 1770; and Amos "Simon" Cottle, of Magdalen College, Cambridge, was born at Bristol, January 28, 1766. These were some of the surviving "ten" children, born of Robert Cottle and "Sarah Simon," his wife, married at Trowbridge, in the county of Wilts, September 9, 1761, by the Rev. Mr. Chapman, curate of that place. Sarah Simon Cottle was the daughter of Amos Simon, who was married at Staverton, Wilts, to Elizabeth "Rider," in the beginning of June, 1738.—*Extol Him* (April 14, 1861, Psa. lxviii. 4, God, the Holy Ghost,) *that rideth* (from the marriage of Elizabeth "Rider," to "Amos" "Simon," *upon the (orthodox) heavens* (of Sarah "Simon," "the pious Canaanite,") *by his* (Robt. and Elizabeth Cottle's) *name, Jah*, (the everlasting God,) *and rejoice* (with the barren mother,) *before Him*, (who is the only true God,) *a Father of the Fatherless*, (children of Nathanael Dawson, from April 30, 1858,) *and a Judge* (of the cause) *of the Widows* (Mrs. Nathanael Dawson at, No. 1, and Mrs. Robert Cottle, a widow from May 6, 1858,) *is God* (the Holy Ghost) *in his holy (Cottle) habitation* (of the solitary widow, at Kirkstall Lodge,) *when Thou didst march*, (see p. 35, in March and April, 1861,) "through the wilderness" of sin, from the birth of Sarah Simon, the daughter of Amos Simon, and mother of Robert and Sarah Cottle, born April 16th, 1739—the *Infant* of this orthodox Cottle body, *dies to sin an hundred years old* (by the revelation of Elizabeth Cottle, sent to the Rev. G. Clayton, April 8th, 1839,) *but the sinner, being an hundred years old* (from the birth of Sarah Simon, the angelic mother of Robert Cottle, April 16th, 1739,) *shall be accursed* (April 8th, 1839, Isa. lxv. 20, Matt. xxi. 20,) *and shaken* (from April 14th, 1861,) *of her untimely (Pagan) figs*, Rev. vi. 13, and *fig-leaves* for the Bishop's *aprons*, Gen. iii. 7, *of a mighty (Cottle Unitarian) wind*, (Rev. vi. 13, when the time for figs in September is come, Heb. xii. 27, 28,) *when ye see all these things* (written by Elizabeth) *in the leaves* (of her book to this page 52,) *ye know that* (the Right Rev. C. R. Sumner) *Summer is nigh*, Luke xxi. 29, (Kirkstall Lodge,) *even (1 Cor. xv. 24,) at the doors* (of All Saint's Church,) *with Jesus*, and within the doors of *St. Stephen*, Acts vi. 15, in the House of Lords.

These Protestant figs, of the Cottle "fig-tree" were very good; *they were the excellent of the earth, in whom was all my delight* (Psa. xvi. 3, lxxxviii. 18,) *but the (Roman) figs were so bad, they could not be eaten* (Jer. xxiv. 1, 7, 8) *at the Cottle Supper.**

* The present Emperor, Louis Napoleon III., of the land (Fortress) of Ham, (August

Kirkstall Lodge, May 6th, 1861.

Psalm lx. 8. cviii. 9.

Moab (Rome) *is my* ("broken" Holy Water) *washpot* (for the first Pagans).

Over Edom (the Borough of Southwark) *will I* (Elizabeth Cottle) *cast out* (at Kennington Common, as an orthodox Deacon at the Weigh House) *my* (Roger Dawson and Son's) *shoe** (from April 8, 1839, Eph. vi. 15, Exod. iii. 5).

Philistia (army of Garibaldi) *triumph thou* (General Garibaldi over Rome, and the King of Naples, in the Whitsun week, May 27, at Palermo, and Naples, September 5 to 8, 1860), *because of* (the papers sent out all over Italy, and among all nations, by) *me* (Elizabeth Cathcart, born at Walworth, September 5, 1794).

Who (Victor Emmanuel) *will bring me* (the barren mother and solitary widow at Kirkstall Lodge, see page 35, ver. 6, Isaiah xlix. 21) *into the strong (Roman) city* (of the Virgin Mother of God the Son)?

Who (Rabbi) *will* (at All Saint's) *lead me* ("Nathanael" Dawson's "Lamb of God," April 14, 1839, John i. 45—51) *into Edom* (the New Jerusalem, of the new name of Elizabeth Cottle. Psalm xxiv. 8, 9).

Wilt not thou, O God (the Holy Ghost) *which hadst* (at the Church of the Rev. George Clayton, at the Passover, April 14, 1839), *cast us* (Trinitarians) *off*, (as Pagans, dead, in the second death,) *and thou, O God* (of Victor Emmanuel, Matt. i. 23), *which* (in Italy) *didst not* (in 1859 and 1860) *go out* (as a Roman Catholic body) *with our* (Papal and Austrian) *Armies* (of Mary Magdalene's seven Italian Devils, to fight against Elizabeth's armies of Napoleon III, Garibaldi, and Victor Emmanuel. Rev. xx. 12, 15).

Give us (Elizabeth at Rome) *help from trouble†* (Dan. xii. 1, by thy New

6, 1840, Isa. liii. 8, Psa. cv. 23, 27), was Special Constable on Kennington Common, while Robert Cottle was Special Constable at Putney, at the Chartist demonstration on Kennington Common, April 10, 1848. Gen. x. 1. *Now these were the generations* (of Sinners from Adam) *to Noah* (the Rev. John Scott), *and these were the (re-baptized) Sons of Noah* (the Rev. John Scott), *Shem* (the wife of Robert Cottle), *Ham* (Louis Napoleon), *of the land (Fortress) of Ham, and Japheth* (the King Consort of the Queen of the British) *Isles of the Gentiles*. Gen. ix. 18—27; x. 1, 5. See the Notes on Noah, pages 31, 34.

Deut. xxix. 5.

* *For forty years* (See Note, page 36, in this Nineteenth Century), *your clothes* (made of the cloth from the late Nathanael Dawson, Woollen-factor, 3, Basinghall Street, Gen. iii. 21), *are not waxen old* (when new) *upon you* (from his son's warehouse in 1861), *and thy* (Roger Dawson's) *shoe is not waxen old* (when new) *upon thy* (Protestant) *foot* (from his son's wholesale warehouse in the Old Jewry). Zech. xiv. 4, Matt. xviii. 15—20, Psalm lxxvi. 1, 2. Prayer-Book Version.

† See *Troublous Times*, pages 9 and 10, ver. 25.

Jerusalem Book of Life, Rev. i. 3, xxii. 4, 14, 15). *For rain* (Matt. xv. 9) *is the help of man* (to understand the Scriptures, Rev. v. 4, and do the will of God, but by this gift of God).

Through (the Book of) *God* (the Holy Ghost) *we* (Unitarians) *shall do valiantly*, *for He* (God) *it is that shall tread down* (with the feet of Elizabeth Cottle, Zech. xiv. 4) *our* (Roman) *Enemies* (to His truth) *under her footstool* (at Kirkstall Lodge. Psalm cx. 1).

For the Wesleyan Body.

May 6th, 1861.

Gen. vi. 3, 8.

And the Lord said, my spirit (of Elizabeth) *shall not always strive* (Ezek. ii. 8, 10; Eph. vi. 12—15) *with man* (John i. 14), *for that He* (Robert Cottle) *also* (May 6, 1858), *is* (at five o'clock in the afternoon dead) *flesh*, (for the sepulchre on the 12th. See notes to pages 46 and 48. Luke xxiv. 21—52, Rom. vi. 4), *yet his* (pious mother's friend, John Wesley's) *days shall be an hundred and twenty years* (from John Wesley's conversion, May 24, and first society in London, 1738, to the death and burial of Robert Cottle,* May 6 and 12, and the opening, by the Archbishop of Canterbury, June 17, 1858, of the Cottle *Ark of Noah*, the Rev. John Scott, of All Saint's Church, in this New Park Road. “God bless thee, my darling dove, and make thee a blessing!” was his last night's benediction before the day of his death.—See note, page 34.

John Wesley formed his first society in London, A.D. 1738. This memorable event is referred to the 24th day of May, 1738, at a quarter before nine in the evening, when some person at a society in Aldersgate Street was reading Luther's Preface to the Epistle to the Romans. “He felt his heart strangely warmed. He felt that he trusted in Christ alone for salvation; and an assurance was given to him that Christ had taken away his sins, and saved him from the law of sin and death.” See Wesley in Rees and Southey's Life of Wesley, vol. 1 p. 160. *Noah* (the Rev. John Scott) *found grace* (with this Book) *in the eyes* (Clergy) *of the Lord* (Jesus, to save by baptism in the Father's name, Rev. xxii. 4, 14, 15, the sinners of this generation).

* When Robert Cottle and J. B. White (Rev. ii. 17) were chosen Deacons at the Church of the Rev. George Clayton, December 10, 1823, at the recommendation of Roger Dawson, Deacon of the Rev. John Clayton, sen., at the Weigh House, their excellent friends, Roger Dawson, the Nonconformist, and Thomas Farmer, the Wesleyan, lived at the two end houses opposite to Mr. and Mrs. Cottle, on Kennington Common. See Note, page 52.

To-day (Heb. iv. 7. Luke xxiv. 21. May 6, 1861,) is the third (anniversary) day, since (the death, May 6, 1858, of Robert Cottle, whose "widow," see page 35, verse 6,) is to redeem (the king of) *Israel* (and his son), *little Benjamin*, from all the *idols* (in the House of Commons) in the land (at Grosvenor) *Gate*, of *Benjamin Disraeli*. Rev. vii. 8. Ps. lxviii. 27.; Zech. xiv. 4—10).

Isa. xxi. 6, 11.

Let a Watchman (Editor, Wednesday, May 15, 1861), *declare* (in his *Mourning Column*) *what he seeth* (written by Elizabeth Cottle, at 4, Terrace, Putney, from the Passover Sabbath, April 14, 1839, to himself, as Editor of the "Watchman," and Thomas Farmer, Esq. at Gunnersbury Park, to Monday, May 6, 1861, for the Wesleyan body). Rev. xiv. 13.

(Editor of the) *Watchman*, *What of the (Saturday) night?*—May 11, 1861, at Gunnersbury House, where lieth, at the age of seventy-one, the dead body of the munificent Thomas Farmer, Esq., the Wesleyan, and where liveth Baron Lionel de Rothschild, M.P., for Elizabeth's New Jerusalem, on this Jewish Sabbath.

(Editor of the) *Watchman* (witness for Elizabeth Cottle, for twenty-two years) *What of the (Saturday) night?* (May 11, 1861,) of the *idols* in the land of *Benjamin* (Disraeli, Esq. M.P., at Grosvenor) *Gate*, (on Sunday morning, May 12, 1861. Isa. xxi. 6—11, lxii. 6; Cant. iii. 3, 4, 5, 11. Mic. vii. 4; Matt. xxvii. 54).

Zech. xiv. 4, 5, 10. May 14, 1861.

The Lord (Jesus) is not (personally) in the *earthquake* (at Mendoza, where 8,000 people lost their lives, see this day's "Times," May 14th, but in the Cottle) *earthquake* (see page 27, verse 18, connected with *Benjamin* (Disraeli's Grosvenor) *gate*, to the first *gate*, (into Buckingham Palace,) unto the (Hyde Park) *corner gate*, and from the ("All Saint's," see verses 5, 10), *Tower of Hananeel* (of the Mercy-seat, 62) unto the (Cottle) *King's wine-presses* (for the fruit of the new "Cottle wine" for "Benjamin's cup" at Kirkstall Lodge, where) in an upper chamber is a man (a Mr. Scott, this very day for the first time since last May, with a man,) bearing a pitcher of water, (to whitewash the ceiling after) "the fire" (of the Italian war, see page 19, verses 6 and 7. 1 Kings, xix. 11, 12; Mark xiv. 18, 25; Luke xxii. 10, 13; Mark ii. 4, 12.) *The Lord* is in (His Elizabeth's) still small voice (of his word,) in the *cave* (or *pigeon*) *hole* (of her Secretary) in this upper chamber, (where] she) makes ready (the new wine for the Cottle supper, in) this *book* (desired in Job, xix. 23, 27, and which is) the *Rock* (of His truth) to the house of *Israel* (and Cottle) for ever. Cant. ii. 14.

Acts ix. 33, 36, 39, 41. Matt. xxii. 27, 28.

After eight years' palsy (with a dead God from 1853 to 1861), *Peter* (the Papal body of the Virgin Mother of God the Son) *said unto Eneas* (Napoleon the Third), *Jesus Christ*—“*Doreas Tabitha*” (*i.e.*, Elizabeth Cottle) *maketh thee* (as Emperor of the French) *whole* (as head of Catholic France). *Arise* (to the worship of the Father), *and make thy* (Cottle Church and State) *bed* (with “*The Book of Life*,” in the pigeon-hole of her Secretary) *in this upper chamber*, where “*Tabitha*” (*i.e.*, Elizabeth, the Trinity God) *sleeps* (at Kirkstall Lodge).

Psa. cxxxix. 8—16. Luke xxiii. 38, 42, 56.

If I (the Emperor of France) *climb up* (the stairs, Cant. ii. 14) *into Heaven* (the Cottle Church at Kirkstall Lodge), *thou* (Elizabeth Cottle) *art there* (as God the Holy Ghost, in this “secret” “upper chamber”—Matt. vi. 6—9). *If I* (the Emperor of Austria) *make my* (Church and State) *bed in Hell* (in Rome, with the Papal Father and Virgin Mother), *behold* (in the papers for “*The Book of Life*”) *thou* (Elizabeth Cottle) *art there* (“*to cast out the Devil and his angels.*”) Rev. xiii. 8; Phil. ii. 12, 13.

The papers sent to the Emperor of Austria, from the landing of Louis Kossuth at Southampton, in the Autumn of 1851, to the entrance of Garibaldi into Naples, Sept. 8, 1860 (see page 24), have not only “delivered” Hungary from the despotism of Rome and Austria, but all Austria, in the Reichsrath of Vienna. An Austrian *Kingdom, divided against itself* into contending Parliaments at Pesth and Vienna, *could not stand* in the midst of the strong empires of France, Italy, Germanic-Prussia, Russia, &c., &c. Let all *Austrians* unite with the Emperor in his wise compliance with the Divine command, to give every part of his empire a representative in the Reichsrath at Vienna, like that of Great Britain in the Parliament of London;—it will then be their own fault if they are not well governed.

Kirkstall Lodge, Clapham Park.

May 31st, 1861.

MRS. COTTELE begs to inform the Right Revs. the Bishops of Chester and Salisbury, that she cannot commence another Gorham case between the Bishops and the writers of Essays and Reviews.

She has guided the Christian body from her last supper with “*Judas*” April 14th, 1839, *to the man* (Scott) *with a *Pitcher of water* in this upper room, May 14th, 1861. (Mark xiv. 13—28), where the Book (see page 55)† which

* For “*Rebekah and Isaac.*” Gen. xxiv. 14, 20, 27, 43, 45, John iv. 7, 10.

† *In this case*, (or pigeon) *hole* (of this Secretary) *are hid* (in the mystery of the

alone can settle everything *is ready* in her Secretary for *His disciples*, if they like to come for it. If not, she must leave the Almighty to settle His truth, with His enemies in some other way. The days of the clergy “*are the days of an hireling* from Whitsuntide to next Michaelmas, to commence legal proceedings against the inquiring Clergy, instead of emancipating them from Subscriptions to lying oaths, would be most disgraceful to the Bishops, and a ruinous expense and waste of time to all parties.

Mrs. Cottle *has finished the work the Father gave her to do*, and nothing remains but *for the four and twenty elders*, with the Lords temporal, to say, **IT IS TRUTH.** Isa. xliii. 9. Rev. v. 1—14.

To the Lords Spiritual and Temporal.

Death of Count Cavour.

Psa. xii. 1, 7.

Help Lord (John Russell to establish truth for Victor Emmanuel) for the godly man (Count Cavour) ceaseth (to breathe at Turin at 7 o'clock on Thursday morning, June 6th, 1861, where he was born in 1810, like Garibaldi of Nice, for the cause of Truth).

Psa. xlix. 8, 9, 10, 15, 20.

For the redemption (by Elizabeth Cottle) of the soul (Christian body from sin and hell) is precious (to the cause of humanity,) and it ceaseth (at her death, if not redeemed before) for ever.

That he (Victor “Emmanuel, God with us,” Matt. i. 23, Jews and Unitarians) should still live (in principle) for ever (Heb. i. 8), and not see (Roman) corruption (1 Cor. xv. 52—57), for he seeth that wise men (like Count Cavour, Prov. i. 1, 5, 7) die, (Rev. xiv. 13, 14), likewise the (Greek Athanasian) fool, and brutish person (Prince Gortschakoff) perish (at Warsaw), and leave their wealth (honours, &c., &c.,) to others, like (Isa. xl. 18, 25) the beasts (animal creation, and Pagan Monarchies) that perish (Heb. i. 11).

Trinity, from Trinity Sunday, May 26, 1861, **FIVE KINGS**, (for the **FIVE** great divisions of Christendom,) *who are to be brought out, with the book, when the great stone (of the Trinity Church) is taken away, and hung (with Judas and the God of the Cross,) on five trees (for Jesus of Nazareth, the King of the Jews. Joshua x. 16, 17, 22, 24, 26, 40).*

Sisera (the God of the Papal Cross) lieth dead in this tent (at Kirkstall Lodge), and the nail (of the cross of the King of the Jews) is in his (Elizabeth's Church and State) temples: Jael, Heber's wife (being the wife, and widow, of Robert Cottle. Judges iv. 9, 17, 19, 20, 21, 22, 24.

But God (the Holy Ghost) shall redeem my (British) soul (Christian body) from the (Anti-Christian) power of the Grave (Sin and Hell), for he shall receive me (Elizabeth, the oath of God, into his everlasting kingdom. John i. 12, 14; 1 Tim. iii. 16).

Heb. x. 26.

For if we (Roman Trinitarians) sin wilfully, after that we have received (from Elizabeth) the knowledge (revelation) of the truth, there remaineth (for us, after her death) no more sacrifice (of Life, Time, and Money) for sins (Trinity Gods), but a certain fearful looking for of Judgment and fiery indignation, which shall devour the (Satanic) adversaries (of truth).

Ver. 31.

It is a fearful thing (on Saturday and Sunday, June 22nd, and 23rd, 1861, for the walls of the Wharves and Warehouses containing the commerce of the City of London, see page 8, ver. 25) to fall (by “a consuming fire,” Heb. xii. 29), into the hands of the living God (of the New Jerusalem Book,—Sabbath and kingdom, at Kirkstall Lodge, Psa. xlvi. 10).

Kirkstall Lodge, Clapham Park.

June 28th, 1861.

Isa. xxxiii. 13.

Hear ye (at Rome) that are afar off (from the British Isles) what I (Elizabeth Cottle) have done (at Naples, by General Garibaldi, September 1860—see page 4, ver. 6, and page 21—and in Lombardy, from the entrance of Napoleon III. and Victor Emmanuel into Milan, June 8th, to the Victory of Solferino, June 25th, 1859, to the announcement, June 25th, 1861, by Baron Ricasoli, to the Chamber of Deputies at Turin, “that His Majesty, the Emperor of the French, recognizes, or ‘acknowledges’ His Majesty, King Victor Emmanuel II., as King of Italy”). And ye (Ministers of Queen Victoria) that are (assembled in Parliament) near (Kirkstall Lodge and Clapham Park), acknowledge (to the Chamber of Turin, and the Senate at Paris) my might (see note to page 27, as your personal Trinity God the Holy Ghost).

Verse 14.—*The (Southwark) sinners in (the London) Sion are afraid (of the Allmighty power of their God the Holy Ghost); fearfulness (of loss of Life and Property by “a consumiug fire,” Heb. xii. 29) hath surprised (on the Jewish and Christian Sabbaths, June 22nd and 23rd, 1861)*

the hypocrites (who occupy, at London Bridge, an extensive river-frontage of Wharves and Warehouses, of eight and nine stories in height, filled with merchandise of every description, worth, it is said, two or three millions, of which not a vestige remains but bare walls and an immense chasm of fire. See the *Press*).

Who among us (merchants) *shall dwell* (with our Merchandise—Rev. xviii. 11—17—in our Wharves and Warehouses) *with the devouring fire* (that “consumed”—Heb. xii. 29—Mr. James Braidwood, of the “fire” Brigade, and Mr. Scott, on Saturday and Sunday, June 22nd and 23rd, 1861)?

Who among us (“Southwark sinners in” the Trinity “Sion”) *shall dwell with the everlasting burnings* (of the Chaff and Stubble—see verse 11—of the Anti-Christian and Pagan world)?

Ver. 16.—*He* (the late Robert Cottle, of Fleet Street and Throgmorton Street) *shall dwell* (from 1839 to 1849, by the “River,” at No. 4, Putney Terrace, with God the Holy Ghost) *on High*.

His place (residence at No. 2, Kennington Common, after his marriage, Feb. 8th, 1814, to Elizabeth Catheart, in Lambeth Church) *of defence* (against the Holy alliance, in the name of the Trinity—Rev. vii. 1, 3, 9, 17—in 1815; see the Cottle Fig-tree, page 50, and note to page 52) *shall be the munitions of Rocks* (the abode of the Everlasting God, from his marriage, Feb. 8th, 1814, to his death at Kirkstall Lodge, May 6, 1858. *Sacramental Bread* (of his Elizabeth’s body of the Communion of the Holy Ghost) *shall be given him* (the Rev. John Scott—see page 4, verse 7, and note); *his* (baptismal Unitarian) *waters shall be sure* (as the oath of God to Elizabeth). *Thine eyes* (clergy) *shall see the King* (Consort) *in his beauty* (of Holiness from his marriage to Queen Victoria, February 10, 1840). *They shall behold the land* (of Victor Emmanuel), *which is* (in Italy) *very far off* (from Kirkstall Lodge, in Clapham Park).

Ver. 18.—*Where* (Sir R. Bethell, the new Lord Westbury) *is the Scribe* (the late excellent Lord Chancellor Campbell, who was found dead in his chair on the Sunday morning of the great fire, June 23rd, 1861)? *Where* (June 25th, Baron Ricasoli in the Chamber of Deputies) *is* (the “wise” and “godly” Count Cavour, June 6th, 1861—see page 57) *the receiver* (John i. 11, 12, with Prince Gortschakoff, of Elizabeth’s papers to the Earl of Aberdeen, Aug. 2nd, 1858, for Victor Emmanuel’s war against Sin with Russia, John xvi. 14; Matt. x. 41; xi. 14—18)? *Where is he* (Sir G. C. Lewis) *that counted* (in his Census Bill of England and Wales, April 8, 1861—see page 46) *the towers* (for her Son of David’s Cottle Churches)?

Ver. 19.—*Thou* (Elizabeth) *shalt not see* (in thy New Jerusalem) *a fierce*

(a warlike Mahomedan) *people* (to establish the Cottle truth, at the death, June 25th, 1861, of Abdul Medjid, the 34th Sovereign of the line of Othman, and the 26th of the Sultans who have reigned at Constantinople).

Ver. 20.—*Thine eye* (clergy) *shall see* (the New) *Jerusalem* (of the new name of Cottle) *a quiet habitation* (at Kirkstall Lodge; at the “midnight”—Matt. xxv. 6—of Midsummer, June 24th, 1861), *and a place of broad rivers and streams* (at No. 4, Terrace, Putney, from April 8th, 1839, to Lady-day, 1849), *wherein* (at the Putney Regattas) *shall go no* (hostile) *galley with oars*, *neither shall gallant ships* (of war) *pass* (through Putney Bridge) *thereby*.

Ver. 22.—*For the Lord* (of the Cottle Church) *is our Judge* (of truth); *the Lord* (Jesus) *is our lawgiver* (of his two great commandments of Love to God and man. Matt. xxii. 40). *The Lord* (of Queen Victoria) *is our King* (of the Jews); *He will save us* (Jews and Unitarians, from all the Trinitarian powers of Roman Christendom. 1 Cor. xi. 3, 7, 10, 12).

Ver. 23.—*Thy* (Queen’s Naval) *tacklings are loosed* (from the Trinity Church and State Ship, from April 8th, 1839—Matt. xviii. 18, 19—by Elizabeth Cottle, at “The River of Life,” for her church at Putney Terrace—Rev. xxii. 1—4; see page 1). *They* (the Lords of the Admiralty) *could not* (without Church and State reform) *well strengthen their mast* (Isa. xii. 2, till after R. Cobden’s truthful address at Rochdale, June 26th, 1861). *They* (in Parliament) *could not* (till after the “fire” at London Bridge, June 22nd and 23rd) *spread the* (free-trade and naval) *sail* (into the Cottle Port of the New Jerusalem. See page 8, verse 25).

Then (when they do set sail for the Cottle world) *is the prey of a great (Pagan) spoil* (from the birth of Christ) *divided* (by “her that tarried at home,” at Kirkstall Lodge. See page 13).

The lame (Christian body from the “lame” Mary Clayton, the wife of “Cleopas”—John xix. 25, 28; Matt. x. 40—42—the Rev. Geo. Clayton, April 8th, 1839, that could not walk a furlong (see page 6, ver. 16) in this path of life from Kirkstall Lodge to All Saints’ Church, Matt. xi. 4, 5, 6) *take* (with this Book of Life) *the prey* (of the Pagan world. Rev. xx. 12; xxi. 27).

Ver. 24.—*The inhabitants* (of the New Jerusalem) *shall not say I am sick* (of orthodoxy); *the (Cottle) people that dwell therein* (in the new Cottle Heaven and Earth) *shall be forgiven their iniquity* (Trinity Gods). See p. 1.

Written at Upper Deal, by Mrs. COTTLER, of Kirkstall Lodge.

For an abundance of rain in this time of Harvest. 1861.

When midday (June 24) was passed, Behold (July 29) there ariseth a little cloud (of black and white paper) out of the sea (near Upper Deal Church), like (Isa. xl. 18, 25, the widow of) a man's (a Robert Cottle's) hand (writing. Text, 1 Kings, xviii. 29, 36, 41, 44, of the Rev. Mr. Cox in Upper Deal Church, on Sunday "Evening," July 28. The following is this "little cloud" sent out for "a sound" from a great company of preachers and publishers for "an abundance of rain" for the Cottle baptism, see page 6, ver. 17, and page 35, verses 7 and 9, page 12, ver. 12, "of the New Jerusalem Book of Life.")

Monday Morning, Upper "Deal," Psal. ciii. 10—22.

July 29, 1861.

Luke x. 40, 41, 42.

* *Martha* (who married away) *Martha* (who succeeded) *thou* (cook) *art cumbered* ("to serve") *and troubled* (at Kirkstall Lodge) *about many things* ("to eat" for dinner and supper, John iv. 33, 34, for "four" Trinity Sun "days" of years, John xi. 39) *but one thing* (Elizabeth's body of the communion of the Holy Ghost, 1 Cor. xv. 35) *is needful* (Matt. vi. 32, 33, for the Cottle "supper," John xii. 2, of "the great God," Rev. xix. 17, 18, "at the last (Pagan Sun) day," September 29, 1861, John xi. 24, 25, 30; Rev. x. 5, 6; Dan. xii. 7,) *and Mary* (the Roman Catholic cook, who helped to lay out the "dead" body of her "master," May 6, 1858, John xi. 28, 41, 42, 44, who called her "a good" cook, just before he died, Matt. xxiv. 28; Isa. lxvi. 22—24) *hath* (as a Roman Catholic body) *chosen* (for King of Italy and Jerusalem, in the "Senate" at Turin, March 14, 1861, Psal. cv. 22; Acts v. 21, 32; see page 41, Victor "Emmanuel, God with us" Jews and Unitarians, Matt. i. 23, in) *that good* (God, Matt. xix. 17,) *part* (of Elizabeth's Italian Kingdom of God, Luke xi. 20) *which shall not* (July 29, 1861, General Cialdini) *be taken away from her* (General Garibaldi at Palermo, May 27, and Naples, September, 1860 (see page 9, and 21, of the Book of Life), by the Papal brigands of Francis the 2nd, in that cage of every foul, unclean, and hateful, bird at Rome, Rev. xviii. 2, 24; Gal. v. 19, 21).

Luke xvi. 24.

Father Abraham (Father of Elizabeth's, King of the Jews, born Nov. 9,

* *Martha* (of Queen Elizabeth's Church). *Martha* (of Elizabeth's, Cottle Church, John xi. 30, 24, 25, 39, 40, 42, 44).

1841) *have mercy* (by Elizabeth, in the mercy-seat 62, Lev. xvi. 2, 13, 14, in All Saint's) *on me* (Mary of Rome) *and send* (Lord John, in the Lords, Rev. xix. 16, 17) *Lazarus* (the help or Unitarian Deacon at Bethany Walworth, of God the Holy Ghost, at her last Passover supper, from Pagan Gods, at the table of the Rev. Geo. Clayton, John xii. 2, April 14, 1839; Matt. xxvi. 29) *that he* (the Rev. "John" Scott) *may dip the tip of his finger* (Luke xi. 20) *in* (Elizabeth's baptismal) *WATER* (John i. 29, 33, iii. 5, for All Saint's) *and cool my tongue* (my Roman Catholic Priesthood in hell, Psal. ix. 17, xvi. 10, 11,) *for I* (Mary) *am tormented* (at Naples) *in this flame* (this civil war) *set* (by the Priests at Rome) *on fire of hell* (of the disbanded army) *whieh* (Priesthood) *is a* (Roman) *world of iniquity* (Trinity Gods) *that* (no man, Rev. v. 4, "No" Napoleon III, with his army, "No" Victor Emmanuel, "No" General Garibaldi, "No" General Cialdini) *no man* (only Elizabeth) *can tame* (James iii. 6, with her "water and bread of life," John vi. 44 to 69.)

For I (the Prince of Wales) *have five* (John vi. 9, Imperial and Royal Brethren (allied in the name of the Trinity) *that he* (the Rev. John Scott, in whose ark is the testimony of Jesus, Rev. xi. 19, i. 1, 3), *may testify* (in Elizabeth's Book of Life, Rev. xx. 12, 15) *unto them, lest they also* (in all Christendom, like the Pope and King of Naples, Rev. xiii. 8, Psal. ix. 17) *come into this* (Neapolitan) *place of torment* (civil war). *The father* (of the Prince) *said unto him* (they have the Bible) *and he said, Nay,* Father Abraham*, (the Bible is not "sufficient" for them, 1 John ii. 1) *but if one* (King of the Jews) *went* (from Great Britain) *unto them* (baptized in Elizabeth's name, Rev. xxii. 4) *from the dead* (Queen Elizabeth's Church, Luke xxiii. 29), *they will* (all five) *repent* (of sin, and be baptized) *though* (no) *one* (Jesus, born and crucified King of the Jews,) *rose from the dead* (in 1861. Matt. xxiv. 3—30.)

Now (April 8, 1839) *the axe is laid* (by Elizabeth Cottle) *to the root* of the (Greek, Latin, and Protestant, Trinitarian) *trees* (Rev. vii. 3), *therefore* ("at the last—(Pagan Sun)—day," September 29, 1861) *every* (Trinity) *tree, whieh bringeth not forth good* (Matt. xix. 17,) Cottle fruit, (Gal. v. 19, 22) *is hewn down* (by the Cottleites) *and cast into the* (baptism of the Holy Ghost by) *fire, whose fan is in his* (Elizabeth's) *hand* (in the mercy-seat 62,) *and he will thoroughly purge* (by water or fire,) *his* (Church and State) *floor* (of all Trinity Gods), *and gather* ("in this time of harvest,"

* *Nay verily* (I, the "very God of very God," say) *let them* (in the Queen's) *Priey Council* *come themselves* ("to the house of Lydia"—Elizabeth Cottle—for the Book of Life), *and fetch us, Paul-(Bishops), Magistrates, and Serjeants* (of law and army) *out of* (the Queen's Trinity Church and State) *prison.* (Acts xvi. 37—40.)

1861—Matt. xiii. 30,) *his* (Unitarian) *wheat* (at Deal*) *into his* (Cottle) *garner* (at Kirkstall Lodge), *but he will burn up the* (theological works of the devils and their) *chaff* (of doctrines) *with unquenchable fire*.—(Matt. iii. 10, 12, 16, 17; 1 Tim. iv. 1, 2, 3, 16; Mark ix. 43, 44, 45, with the re-baptized Greek, Roman Catholic, and Protestant, “*Armies*” of the Cottle Church of the everlasting God. Rev. xix. 12, 14; Cant. vi. 10.)

Acts x. 6—18. Matt. xxi. 17.

Peter (the orthodox body) *lodged* (at Kirkstall “Lodge”) *with* (a Cottle descendant of) *one* (Amos) *Simon a tanner* (a clothier, Gen. iii. 21; 2 Cor. v. 2, 3, 4, at Trowbridge, see page 52) *whose* (“widow”—“Elizabeth’s” “Cousins,” Luke i. 58) *House* (at Upper Deal) *is by the* (English) *sea (coast) side* (of Deal and Walmer Castles). *He* (George Hughes, the Unitarian “Magistrate, John viii. 7”) *will tell thee* (in Elizabeth’s Book of Life,—Lord Palmerston,—Lord Warden of the † Cinque Ports at Walmer Castle, Sunday, August 18, 1861) *what thou* (as the Queen’s Premier and Chief “Magistrate”) *oughtest to do* (for the last “Pagan Sunday” September 29, for the Queen’s house and throne, to inherit eternal life. Acts x. 6 to 48; Mark x. 17; Matt. xix. 29; Rev. i. 12, 13, 18, 20).

Matt. xxvii. 7, 8, 16, 20, 32, 33; xxviii. 2, 7, 10, 18.

They took (Privy) *Council together, and bought* (“the Book of Life”) *with them* (“Judas’s thirty pieces of silver,” for a shilling a copy, Luke xv. 8—10), *the potter’s* (the seven Acts vi. 3, Deacon’s sacramental cups, of the Trinity Gods, April 14, 1839, of the one Deacon Robert Cottle, buried May 12, 1858, in Norwood Cemetery. *The field to bury strangers* (to each other)

* (G. Hughes, Esq., a magistrate at Upper Deal, is the only surviving son of the late Rev. J. Hughes, who, in a meeting of ministers to give the Bible in the Welsh languages to Wales, said, “And why not, in all languages, to the world?” In this idea originated the Bible Society in 1804; the year the Rev. George Clayton became Pastor of the church at York Street, Walworth, and Napoleon I. shook all the Papal thrones in Europe. *Give me* (Elizabeth Cottle) *the Little Book* (the Queen’s authorized version of the Bible, Rev. x. 9—11, vii. 9, xvii. 15) *to unseal its words* (Rev. v. 4, 5, 7, 8, 9, 10, 14; Dan. xii. 4, 9) *in my book of Life* (Rev. xiii. 8, xx. 12, 15). Mrs. Hughes is sister to Charles Catheart, mine uncle’s son, see pages 43, 44, ver 8, and notes in page 48; they are “*the cousins*” of Elizabeth Cottle, Luke i. 58, 36, at Kirkstall Lodge, New Park Road, Brixton Hill, see page 35, ver. 15, 16, 34.

This (year 1804) *is the first resurrection* (of Civil and Religious life to the Protestant Piedmontese and Jews. Rev. xi. 3), *under Satan’s altar a thousand years* (from Charlemagne to Napoleon I.) *on such* (Unitarian Bible Christians) *the second death* (at Rome) *hath no power* (to hurt the Church of the second Elizabeth—Cottle in 1861. Rev. xx. 4, 5, 6, 11, 12, 15; xix. 13, 16, 17; John i. 14).

+ See “*Lord Palmerston and the Cinque Ports*,” and “*The Camp of Chalons*,” in *Times*, August 28—29.

in (divisions, according to their sacramental communions; “till the harvest of” the field of the “Cottle world,” at the last Pagan Sunday, Sept. 29, 1861. When) *the great stone* (of the Trinity Church) *being rolled back* (for 1830 years, in E. C.’s “ever, ever flying roll” of papers, see page 28, ver. 20, page 36), *from the stone of the door of the (Cottle) sepulchre* (“numbered” 5, 196, “with the transgressors,” Isa. liii. 12, see note to page 46, the Cottleites of the King of the Jews will have one common Church, one common sacramental cup, and one common “field of the world”) *to bury* (friends and) *strangers in*.

Sent August 20, to Lord Palmerston at Walmer Castle, and to the Emperor of France at the Camp of Chalons.* See page 20, vers. 8–11. To Her Majesty and Her Lord-Lieutenant at Dublin Castle, August 21, to *finish the transgression of the first of all the commandments, and thereby make an end of sins* (Trinity Gods, see page 9), with “the Book of Life” at this “Harvest of the Field of the Cottle World,” “consecrated” by its Creator, for the sustenance in life, and burial at death, of the one Cottle family, of the one God, of the whole earth.

Written, John i. 14, 29, by

ELIZABETH COTTE.

* *Wherefore that field* (of the Roman world, from Romulus to “Barabbas,” Pius the 9th) *was called* (in History), *The field of blood unto this day* (see in this week’s Punch, the Pope represented as “THE REAL ITALIAN BRIGAND CHIEF,” Rev. xvii. 5, 6; Matt. xvi. 26; Luke iv. 6, 7, 38); *and as they came out* (of the Papal Church of the Virgin Mother from the camp of Chalons, John xviii. 36), *they found* (in Elizabeth’s Book of Life, page 52) *a man of Cyrene* (a wall of the orthodox, or Trinity Church—Amos), **SIMON** (Cottle) **BY NAME**, (Rev. iii. 12, of Magdalen College, Cambridge); **HIM** (Robert Cottle, his brother) **THEY COMPELLED** (by law) **TO BEAR HIS** (widow’s Church of “the resurrection” of the) **CROSS** (of the King of the Jews) **FROM THE PLACE** (the tomb, No. 5196, Isa. liii. 12) **OF A** (Robert Cottle’s) **SKULL** (from Kirkstall Lodge, buried May 12, 1855, in Norwood Cemetery, whose head and heart were once so full of “delight in the law of his God.” Psa. i. 1, 2, 3, 4).

The late Rev. Robert Hall, of Bristol, and the Rev. Geo. Clayton, of Walworth, used to say, “If there were another Cottle family, they should cease to believe in original sin.” Two better Pastors never lived, albeit *Judas betrayed my innocent blood*, as “the scapegoat” from his flock,—Lev. xvi. 8, 10, 26,—“to take away”) *the sins* (Pagan Gods) *of the whole (Pagan) world*—(1 John ii. 2; Isa. liv. 5—by the total “sacrifice” of myself for twenty-two years. John xviii. 39, 40; 1 Cor. v. 7, 8.

Kirkstall Lodge, August 21, 1861.

Kirkstall Lodge, August 21, 1861.

All these papers as they are dated, with many, many others, have been sent out all over the world, as “*the free gift of God*,” the Holy Ghost. Isa. iv. 1—13.—Mrs. Cottle having never received to this day “*a penny*” from (Mark xii. 14, 15), or *taken counsel* (Isa. xl. 13, 14) of a human being. (Rev. v. 4).

Hitherto not a single copy of “The Book of Life” has been sold by Bailey or any other Bookseller. In this house ALONE are the papers (Job. xxviii. 12, 20, 21, and 28); *for no man can come unto me, except I draw him* (John vi. 44) by the free gift of “*a leaf*” (Gen. viii. 11; Psa. i. 3); for the future Book of Life, “*sent out*,” through “*the length and breadth of the earth*,” by post, prepaid, *for the healing of the nations* baptized in the name of the Trinity—Matt. xxviii. 19, 20—for the future Cottle* “*tree of Life*.” Rev. xxii. 2, 4. When a man, in any situation of life, receives from me **THE TRUTH** for the *law of his heart and mind* (Heb. x. 16), he finds himself powerless to do anything with a Trinity in which all Christendom is allied, John viii. 9—36, and necessarily leaves it to the *Son of Man* (the Prince of Wales, 1 John ii. 2), *to come in the glory of his Father* (as King of the Jews), *with all his holy angels* (Unitarian Emperors and Kings) *with him*. In no other way can truth be established in the whole earth—Isa. liv. 5—but by the powers of Christendom acknowledging “The Book of Life” to be a revelation from God of His truth, binding alike upon *the least* (child) and *greatest* (Monarch), as the law of their Creator. Jer. xxxi. 33, 34, 35; Heb. viii. 10, 11, 12; 1 Cor. xv. 43, 44, 51, 57.

John viii. 12—21, 24.

If ye (at Rome) believe not that I (Robert Cottle) am he (that should come “at John” Scott’s “baptism of the Holy Ghost,” Matt. iii. 10, 12),*

* Robert Cottle, of Bristol, who married Sarah *Simon*, the daughter of Amos *Simon*, of Trowbridge, Sept. 9, 1761—see page 52—died Nov. 25, 1800, at the age of seventy, Robert Cottle, their fourth son, died at Kirkstall “Lodge,” May 6, 1858, in his eighty-third year. Psa. xc. 10.

In one day (April 8, 1839), and in one hour (one sixty years from the death of the Father of Robert Cottle, of Bristol, Nov. 25, 1800—Rev. xviii. 8, 10, 17, 19, 20 and 24), *all these things* (in the Papal Church of the Virgin Mother) *are departed from thee* (Satan and Peter), and gone in “*an hundred years*”—Isa. lxv. 20—from the marriage of Robert Cottle and Sarah *Simon*, Sept. 9, 1761, to a Cottle descendant, of *one Amos Simon, a Tanner*, see page 52, and his grandsons, Amos *Simon Cottle by name* and his brother Robert Cottle, the husband of Elizabeth—the Oath of God, and the *new Cottle name for the New Jerusalem* of her King of the Jews, *from the place of a Robert Cottle’s skull in a tomb*, 5,196, in Norwood Cemetery. Matt. xxvii. 32, 33.

ye shall (after my death—politically) die in your sins (Trinity Gods). John xvii. 12; Gen. iii. 24.

Ver. 8.

And again (Sept. 5, 1861, on the Anniversary of her 67th birthday, Sept. 5, 1794. Rev. vi. 17), *Jesus (Elizabeth Cottle) stooped down* (her Trinity God-head, to the unity of the Father) *and wrote* (Luke i. 63) *on the ground* (of the Roman world; see pages 22, 23).

John vi. 39.

I (Elizabeth Cottle) *will raise it* (Queen Victoria's Protestant Church of the cross of the Virgin Mother, by This Book of Life) *up* (to the worship of the God and Father of our Lord Jesus Christ) *at* (and after) *the last* (Pagan Sun)-day (Sept. 29, 1861). 1 Cor. xv. 57; Rev. xv. 2, 5.

Ver. 40.

I will raise him (Victor Emmanuel, King of Italy, by This Book of Life) *up* (to the worship of the Father) *at* (and after) *the last* (Pagan Sun)-day (Sept. 29, 1861); see pages 9, 10, 11.

Ver. 44.

I will raise him (the Emperor of France, by This Book of Life) *up* (to the worship of the Father) *on* (and after) *the last* (Pagan Sun)-day (of Constantine's favourite God of the Sun, A.D. 325; and Saint Michael's Greek and Latin—mass—of the House of Romanoff, A.D. 1613, on St. Michael—mass—day, Sept. 29, 1861. Gen. iii. 4, 5; Rev. xiii. 8; xxi. 27; Psal. cxxxix. 16, 18; Job xix. 23).

2 Peter iii. 10.

For the (Seventh) day (Sabbath) of the Lord (Jesus, as King of the Jews) will come as a (Cottle) thief in the (Saturday) night, in which (night) the Heavens (Trinity Churches) shall pass away (as a Cottle "scroll" of paper, "when it"—the Book of Life—is sent by post, "rolled together" in a paper wrapper—Rev. vi. 14) *with a great noise* (public voice), *and the (Trinitarian) elements* (of the Lord's supper) *shall melt* (into the Unitarian elements) *with fervent heat* (with fervent zeal of Church and army, for the glory of the everlasting God of Jesus and Elizabeth). *The (creeds of the Greek and Latin Roman) earth, also (of the Protestant earth), and the (theological) works that are there-in (Christendom) shall be burned up* (as useless paper) *in the new (Cottle) heavens (Churches) and the new (Cottle) earth, where-in (the Cottle Christendom) dwelleth righteousness* (the moral law of God as the only rule of faith and practice for

King and people); *wherefore, beloved, seeing that ye* (in Christendom) *have looked for such things* (for 22 years), *see that ye be found of him in peace, without* (a Pagan) *spot, and blameless* (in committing yourselves to Him,* who is able to keep you in peace unto this last Pagan Sunday). Sept. 29, 1861. Jude 24, 25.

Psa. xviii. 13.

THE HIGHEST (of the three equal Gods) GAVE HIS (Elizabeth's) VOICE (in the above words, to the Pagan World, for the last Pagan Sunday, Sept. 29, 1861).

Psa. lxviii. 33.

Lo ! HE (the Highest God) DOETH SEND (by post, from Sept. 5 to 29, 1861) HIS (Elizabeth's) VOICE, AND THAT (in September, 1861) A MIGHTY VOICE (to all the Emperors and Kings in Christendom, and to the ends of the earth; to their Ministers of State, Foreign and Home Ambassadors; to Universities, Archbishops, Bishops, Deans, Canons, Rectors, &c., &c.; Ministers

* *Upper chamber,* pages 55, 56, 57.*

John viii. 9, 16, 29; Heb. ix. 1—12.

* I AM NOT ALONE, when “alone” in this my Presence Chamber, of THE HOLIEST (God) OF ALL (the Trinity Gods). THE FATHER IS WITH ME. *The little (Bible) Book—Rev. v. 4; xix. 12, 13, 16—is on the writing-TABLE, with a CANDLESTICK to shew (the Pagan world the Cottle) BREAD of Life.* Heb. ix. 2. Psa. xxvii. 5; xxxi. 20.

A visitor for the past twenty-two years would never see a Bible, or any written or printed paper of mine on the dining-room or drawing-room tables. Even my late precious husband was unconscious of the “bushel” “basket,” and its ever “flying roll” of papers. Ezek. ii. 8, 9; Isa. xlii. 19, 20; Luke i. 20, 45, 63; xii. 39; Matt. v. 15; vi. 6; John i. 13, 14; Eph. vi. 12.

INTO THE SECOND (of the two chambers on the *second* floor) WENT THE HIGH PRIEST (Robert Cottle) + ALONE (to sleep with his wife—Matt. xxii. 28—as the sacrifice) ONCE (offered for sin, April 14, 1839) EVERY YEAR (to the day of his death, May 6, 1858). AFTER (his burial, May 12, 1858—Mark xiv. 8) THE SECOND (the double crape widow's) VEIL (is seen in) THE TABERNACLE (of All Saint's Church, “after” it was opened by the Archbishop of Canterbury, June 17, 1858). WHERE-IN (this All Saints' Church) is AARON'S ROD (sceptre) THAT BUDDED (with Elizabeth's new-born—Nov. 9, 1841—King of the Jews), WHICH IS CALLED (the Cottle Church) OF THE HOLIEST (God) OF ALL (the three equal Gods) WHICH HAD THE GOLDEN CENSER (Census bill, April 8, 1861, see page 46) AND (Elizabeth's) MERCY-SEAT (in the pew, 62—Heb. ix. 1—12)—which (Cottle Church) ENDURETH FOR EVER. Psa. cxviii. 3.

+ *The High Priest* (Robert Cottle,) did not “at the resurrection” bring, into this chamber, the “Seven” “dead men's bones” of “the (Pagan) woman” for the past 2,520 years. Matt. xxii. 28, 31, 32; xxviii. 27.

of all Sects. To the Ministers of War ("of hailstones and coals of fire"); to Governors, Lord-Lieutenants, Mayors, and Municipal Councils; Senators, Bankers, Merchants, and leading men. To Societies, Publishers, Editors of the Press all over Europe; and "to the ends of the Pagan World.")

To all the above parties in England, Ireland, Scotland, and Wales, for *the resurrection of the dead on the last (Pagan Sun-) day* (Sept. 29, 1861).

Now (from April 14, 1839, to Sept. 29, 1861) is Christ (is Christianity) risen from the (worship of the) dead (God, the son of Mary and Joseph. 1 Cor. xv. 13, 18, 20, and 35).

Isa. lix. 16—21.

AND HE SAW (on the Saturday night of the Jewish Sabbath) THAT THERE WAS NO MAN ("no" Constantine at Binstead, in the Isle of Wight;—"no man" among any sect or party), AND WONDERED (after sending out such "a mighty voice" for the worship of "the Highest God") THAT THERE WAS NO INTERCESSOR (for her new-born King of the Jews); THEREFORE, HIS ARM (of Elizabeth) BROUGHT SALVATION (from sin) UNTO HIM.

Ezek. xxiv. 6, 7, 9, 23, 27; xx. 6—49.

Leave the *bloody City* of Rome with her *third Unitarian woe*, French *Eagles*, and *Carcase* of the dead God of the Cross—Matt. xxiv. 28; Isa. lxvi. 22, 24—and *follow me out of the land of Egypt* at Fulham Palace, which I *espied out* in the Bible at Putney Terrace, and sent the Revelation of it to the Rev. Geo. Clayton, April 8, 1839, with your (Cottle) *Tires on your (Royal) heads*, and (Dawson) *Shoes on your (Protestant) feet*—see page 53—into my *City of the living God of the new Jerusalem* in this Book of Life—see page 1—which (British Empire) is the *Glory of all Lands*, and ye (in Christendom) shall know that I (Elizabeth Cottle) am the *Lord (Jesus and) your God* (the Holy Ghost. Ezek. xx. 5, 6, 7, 19—44).

From Mrs. Cottle, Kirkstall Lodge, New Park Road,
Brixton Hill.

WEDNESDAY, SEPT. 25, 1861.

*To the Rev. John Scott, Parsonage, All Saints, for all the Powers
of Christendom.*

See Dear and Rev. Sir, in this day's *Times*, Sept. 25, page 8, the Pope and his Cardinals to be enthroned by the King of Italy, higher than ever; while my Book, and your Baptism of the Holy Ghost, are to be concealed from the universal family of Man, "under a bushel basket with the candle-stick," in this room. Matt. v. 15; Mark iv. 21; Luke viii. 16; Heb. ix. 2.

See also in the Church Service, the lessons for the last Pagan Sunday, Sept. 29; morning,—Ezek. xx., evening,—Ezek. xxiv.—"the fury" of the Almighty, at this concealment "of His statutes and judgments" in my book, and this preservation by the King of Italy, of the scum and filth of the Roman sacramental pot, which would cause "the blood of the nations," like Count Cavour's, to be poured out as water, *but* (for what) I (God the Holy Ghost, have) wrought (among all nations) for my (Cottle) name's sake. Ezek. xx. 9, 14, 22, 44.

What is the use of my *Book*? My *Candlestick*? *Bushel Basket*? Your Church? My husband's *skull* and *tomb*? For "the flying roll;" if the Kings of the earth are to rebuild the Church, without giving the world *the light* of the "Holy Ghost," in a Book, which the people can *read with their understanding*, as to who and what it refers; in place of the Bible in "all tongues," which is in itself "an unknown tongue," except to *the one* Dove of the Holy Ghost, Cant. vi. 9, appointed by God to interpret it, for all nations, in her "Book of Life." Matt. xxviii. 19, 20.

"Five words" of her Book, addressed to *the understanding* of the Christian body of the *five Royal Brethren in hell*—see page 62—is worth the whole Bible, *in an unknown tongue* to all but herself. 1 Cor. xiv. 6, 9, 13, 19.

Oh! that I should have entered *the door of the house*, No. 4, Terrace, Putney, in 1832, *to which the colt of the Pagan ass was tied* in the Athanasian Creed. Matt. xxi. 2; Mark xi, 2, 5, 7; Luke xix. 30, 33, 35; which Pagan ass is in the ditch, with *the blind guides*, on the last Pagan Sunday, Sept. 29,

1861, and have spent five thousand pounds of my own money, from 1832 to 1861, to enable the Papal Devil at Rome, to *put forth his hand, and eat of the Tree of Life, and live for ever*, instead of the Independent Protestant Queen, and her Church, *on either side of the River of Life*, at Putney Terrace, Rev. xxii., 1, 2., according to the pattern, shown in the "Book of Life," *on the mount* of transfiguration from Rome to London. The baptism by water must precede the settlement of the property of the Church. *A man to be King of the Jews must first forsake all that he hath in the Trinity Church, and follow me with the "Book of Life" by the new birth of the water baptism, into the Kingdom of God, or he cannot be my disciple.*

Sent to the Rev. John Scott, Sept. 25, and to the King of Prussia, Oct. 4, 1861, *to bind* (at his coronation) *the* (Germanic Unitarian) *Tire-(Tiar) of thine* (Elizabeth's) *head, upon thee* (as King of Prussia, lest all the people, "who hear and obey" the Highest God, become as Shimei*—Oscar Becker. 2 Sam. xvi. 5, 7, and 8, 13—23; Job ii. 9; Isa. viii. 21; Rom. v. 7), *and put on thy* (Dawson) *shoes* (see page 53) *upon thy* (Protestant) *feet*, (and "walk in this path of life") *and do as I* (Elizabeth Cottle) *have done* (from my last Trinitarian supper, April 14, 1839), *and cover not* (with the mystery of the Trinity) *thy lips* (with lies) *nor eat* (any more) *the* (sacramental) *bread of man* (of Constantine), *and tell the people* (in the Book of Life) *(what thou doest these things* (in Church and State) *for*. That it is for "Elizabeth's Kingdom of the one God of the whole earth." Ezek. xxiv. 12—27.

* *Shimei*, 2 Sam. xvi. 7, 8, 17.—*Thus* (who must "thus" think of the Trinity) *said Shimei, Come out* (of Rome), *come out* (of the Protestant Church—Rev. xviii. 4), *thou bloody man* (King of Prussia, where every man is a soldier), *and thou man* (King) *of Belial* (the Virgin Mother); *And, behold, thou art taken in thy mischief* (of brewing up war with the King of Denmark), *because thou art a bloody man* (of war). *Scatter thou* (Elizabeth) *the people that delight in war*.—Psa. lxviii. 30.

Is this (Cell of Silence for twenty years—see page 28) *thy kindness to thy friend*. (Oscar Becker)? *Why wentest thou* (and the Crown Prince) *not* (into the Kingdom of God) *with thy friend* (Oscar Becker)? Matt. v. 28, 29, 32.

THE BOOK OF LIFE

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PRICE ONE SHILLING.

Sam. xxiv. 24; Job xxviii. 13—20; Pro. xxxi. 10—31; Matt. xxvii. 9.

Kirkstall Lodge,
Oct. 25, 1861.

To the Right Hon. "Sir" Robert Peel,—Rev. vii. 14—Chief Secretary of Ireland for the 62,700 of the tribe of Dan (O'Connell), numbered (Num. i. 39, see page 46 and note to page 67), and sealed with the seal of E. C. for the Cottle Church, in his and his "Father's" "lifetime" (Num. i. 39—45; Gen. xlix. 14, 17, 18; Rev. vii. 2, 7, 14), on the Irish shore of the Atlantic Sea, and on the American shores of "Abram" Lincoln, against "Lot's" Southern "Confederates." Gen. xiv. 13, 14, 18—20.

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From Mrs. Cottle to W. Smith O'Brien and Thomas Francis Meagher, Esqs., to cry with a loud voice (across the Atlantic) as when a (British) Lion roareth, that Pagan Church and State time be no longer. Rev. x. 2, 3, 6, 11.

Jer. viii. 20.

The harvest (at Deal, Lord Palmerston, see page 61 and 63) is passed (from July 29 to Oct. 25). *The summer* (Dr. C. R. Sumner, of 1861, see page 50 and 51) *is ended, and we (Trinitarians) are not saved* (from war, slavery, sin, and iniquity) *by the only name* (of Elizabeth Cottle) *given* (by God) *under heaven* (Christendom) *whereby we must be saved* (from the despotism of the past ages. Acts iv. 12, 24, 29, 30).

Is there no balm in Gilead (no heap or mass of testimony given by God to her name in the "Book of Life"? Judges xx. 1).

Is there (Smith O'Brien) *no physician* (to apply this balm) *there* (in Ireland, to the Christian body in Europe and America)? *Why then was not the (spiritual and civil) health of the daughter* (of Sion—of the Prussian Crown Princess Royal) *of my* (British Queen's Cottle) *people, recovered* (from Satan at the Coronation of the King of Prussia?) Oct. 18, 1861. Jer. 1. 44. li. 8, 9, 10.

Is it not, because there is *no man to roar like a (British) Lion*. Rev. v. 4, 5, 14, (from Ireland to America, for the only balm in Gilead)? For the testimony of Jesus, *to cover the earth as the waters* (of the Atlantic) *cover the sea, from shore to shore*. Isa. xi. 9—12. Zech. ix. 9, 10.

See in the *Daily Telegraph*, Wednesday and Thursday. October 23 and 24.

"William Smith O'Brien on the War in America." "The Abbe Passaglia on the Italian question." And "the Coronation of the King of Prussia."

* Sent for all parties, in all nations. Rev. vii. 9, 17.

MRS. COTTLER, *Kirkstall Lodge, New Park Road, Brixton Hill,*
November 9th, 1861.

Rev. iii. 7—11.

To the Angel (Abraham Lincoln, elected March 4th, 1861, President) of the Church (and State) in Philadelphia, (the capital of the province of Pennsylvania, founded by William Penn, the son of Sir William Penn, who was born at Bristol A. D. 1621. His son William Penn was born in London, in the vicinity of the Tower, Oct. 14th, 1644; to whom Charles the Second, in consideration of Admiral Penn's services and debts due to him from the Crown, gave on liberal and pacific principles the settlement of a colony in North America. The King's patent bore date 4th of March, 1680—1, and in this instrument he gave to the province, in honor of the patentee, its new name of Pennsylvania. See the Life of William Penn in Rees and Clarkson's Memoirs of William Penn, and the inauguration of Abraham Lincoln, March 4th, 1861, page 40 in this Book of Life).

To the Angel (the President) of the Church in Philadelphia, (the United States of America) write (Elizabeth Cottle, Nov. 9th, 1861, on the second Lord Mayor's Day of the Right Hon. William Cubitt, and the 20th anniversary of the birthday Nov. 9th, 1841, of Albert Edward, Prince of Wales. See page 34 in this Book of Life).

These things (in the churches of England and America) *saith He* (God) *that is holy*, *He* (God) *that is (the) true* (and only God). *He* that hath the (Cottle) key of David's house and throne—Heb. i. 2, 5, 8, 13. *He* (God) *that openeth* (April 8th, 1839, the church of Elizabeth Cottle, by the betrayal of Judas), *and no man shutteth* (the doors of his church against her), *and shutteth* (Constantine's Trinity Church), *and no man* (no Pope) *openeth* it ("the gates of hell" for ever).

* "On Truth Exalted" as the Law of his Kingdom. That all persons living in the province of Pennsylvania, who shall confess and acknowledge the one Almighty and eternal God to be the creator, upholder, and ruler of the world, and that hold themselves obliged in conscience to live peaceably and justly in civil society, shall in no ways be molested or prejudiced for their religious persuasion, or practice in matters of faith and worship; nor shall they be compelled at any time to frequent or maintain any religious worship, place, or ministry whatsoever.

See "the works" written by William Penn during his life, on subjects of the Godhead, Liberty of Conscience, Government, &c., &c., immediately pertaining to "this revelation" of the everlasting Christianity.

Ver. 8. *I know thy works* (William Penn* “on Truth Exalted”). *Behold* (Nov. 9th, 1861,) *I set before thee* (Abraham Lincoln, as the President of the United States of America,) *an open door* (for the Cottle church of the house and throne of David,) *and no man* (no Trinitarian King, no Pope, no Southern Confederates of President Jefferson Davis—Gal. iv. 26, 1 John iii. 12,) *can shut it*; *for thou hast a little strength* (in Congress from its first meeting, Sept. 5th, 1773, and the declaration of American independence, July 4th, 1776,) *and hast kept my word* (of promise to the Unitarian seed of Abraham, from the first authorized translation of the Bible, A. D. 1539—Rev. v. 1, 7,) *and hast not denied my name* (of “Jesus, who shall save his Cottle people in Christendom from their sins”. Matt. i. 17, 21; John i. 12, 14).

Ver. 9. *Behold I will make them* (“slave”-holders “of the bodies and souls of men”) *of the synagogue of Satan* (Pagan and Pagan Christian Rome Rev. xviii. 13, 24) *which say they are Jews* (Christians of the one God and one brotherhood of man—Acts xvii. 26, 28,) *and are not* (Unitarian,) *but do lie* (in a Trinity of equal Gods). *Behold I will make them* (in the Trinity Church from April 14th, 1839,) *to come and worship* (“Father, Son, and Holy Ghost,”) *before thy* (Protestant) *feet* (Elizabeth Cottle—Luke xiv 10,) *and to know that I have loved thee* (the promised person of the Holy Ghost. John i. 21—33, xiv. 16, 17, 26).

Ver. 10. *Because thou* (Elizabeth Cottle) *hast* (for twenty-two years, from April 8th, 1839, that is from the age of “46” to thy 68th year—John ii. 20,) *kept the word* (of my oath and promise to Abraham, and the testimony) *of my patience* (with Satan’s empire). *I also will keep thee from the hour* (sixty years from 1800* to 1860, see page 21,) *of temptation* (to worship a dead Christ,) *which shall come upon all the* (orthodox churches of the Roman) *world, to try* (the sincerity of) *them* (hypocrites) *that dwell upon the* (Roman and Pagan) *earth*. Rev. xiii. 8. See note to page 65.

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I (God) *know thy works* (of Christian civilization in America, since the discovery of this “fourth” “part,” “corner,” “quarter,” of the earth; by the Spaniards under Columbus, A. D. 1492, and North America discovered by the Englishman Cabot, A. D. 1499, and Captain Cook’s return from his first circumnavigation round the world A. D. 1767, to Nov. 9th, 1861, “and for ever.”

* In 1800 the seat of Government was removed from Philadelphia to Washington.

holding—Rev. xviii. 13,—Jefferson Davis) *take* (Abraham Lincoln—Luke i. 72, 73, 80) *thy* (Cottle) *crown* (of Jesus of Nazareth, the King of the Jews—Gal. iii. 13, 14, 18—29; iv. 24—31). *I know thy works* (William Penn, “No Cross, No Crown”). *These* (American pilgrim fathers) *are they who came out* (of Queen Elizabeth’s church) *in great tribulation*. Rev. vii. 14.

God hath (from the last session of Congress in) *Philadelphia* (Nov. 22, 1800,) *prepared* (at Washington) *for them* (in the United States) *a city* (of which city, and United States, General Washington was elected by Congress in 1800, the first President.) Heb. xi. 10, 12, 14, 16—40.

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“PRICE ONE SHILLING.”

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Sent to all parties at the Courts of Europe, Compiègne, Berlin, Konigsberg, Germany, and "the powers" enumerated in page 67. Psa. lxviii. 33. And to Her Majesty's Privy Council, Oct. 16, 1861.

Kirkstall Lodge,

Oct. 25, 1861.

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I (God) *know thy works* (of Christian civilization in America, since the discovery of this “fourth” “part,” “corner,” “quarter,” of the earth;) by the Spaniards under Columbus, A. D. 1492, and North America discovered by the Englishman Cabot, A. D. 1499, and Captain Cook’s return from his first circumnavigation round the world A. D. 1767, to Nov. 9th, 1861, ‘and for ever.’

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Gen. xiv. 23.

I have spent 5,000 pounds in converting Satan’s Pagan body into *Abram’s* Unitarian body, *without taking* from one or the other *a thread* (Matt. xix. 24 to 29, nor) *even* (1 Cor. xv. 24, “a penny,” Mark xii. 15—17) *to* (buy) *a shoe-latchet* (for my late husband’s shoes—Gen. xiv. 23, Mark i. 7—see page 53); and since I have been his “*widow*,” *all my income* (Mark xii. 42—44). Now if “*Sir*” R. Peel—Rev. vii. 14—17—and the First Lord of the Queen’s “*Treasury*” (*Mark xii. 40—44) would have in the Parliament of ‘62) “*the money*” “*in my*” (New Jerusalem) *Bank* (Luke xix. 23) *in Threadneedle Street* (Matt. xix. 24, 26—29), *transferred to Abram* (Matt. viii. 11, 12,) they must “*buy*” (Rev. iii. 18) for a shilling (Job xxvii. 16, 17; Prov. ii. 4), out of the “*bag*” which *Judas* (the Rev. Geo. Clayton) *had*, as he sat at meat, April 14, 1839 (John xii. 6, xiii. 29—38), “*the testimony*” to this Unitarian Sacrament, “*in my Book of Life*.” Matt. xxvi. 29, vi. 33).

Judges xx. 1.

Then all the children of (Benjamin of) *Israel went out* (in the Parliament of 1862, of the Papal and Protestant Churches of England and Ireland) *and the congregation was gathered together* (at All Saints) *as one man* (at John Scott’s baptism of the Holy Ghost, John i. 26, 29, 30, 31—38,) *from* (the tribe of) *Dan* (O’Connell) *even* (1 Cor. xv. 24) *to Beersheba* (the baptismal font of each minister’s congregation, Rev. vii. 7, 17, xxii. 4,) *with the land* (of Christendom) *of Gilead* (of testimony in the *“Book of Life,”) *unto the Lord* (of the Cottle Church) *in Mizpeth* (in Kirkstall Lodge). All Saints is *the chief corner stone*—Church—at the corner of this New Park Road, and the Lyham Court Road, in this) *path of life* (in the Clapham New Park Road. 1 Peter ii. 6, 7; Matt. xxi. 22; Dan. ii. 34, 45. Psal. xvi. 11; xxvii. 11.

* *The widow Cottle’s two mites* (royal babes) *making a farthing given by her, to the Cottle Church, “for naught.”* Isa. xii. 12.

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“PRICE ONE SHILLING.”

2 Sam. xxiv. 24, Job xxviii. 13—20, Pro. xxxi. 10—31, Matt. xxvii. 9.

Kirkstall Lodge,

Wednesday, Nov. 27, 1861.

For a Great (Public) Voice for Ireland and America.

2 Kings, xx. 20.

And the rest of the Acts (of Parliament) of Hezekiah ("Sir" R. Peel, sen. and jun., Rev. vii. 7, 14, 17; xxi 25, see page 8—"strong in the Lord"), and all his might (in Christendom—Zech. iv. 6, 7, see note to page 27—by "the Spirit" of Truth), and how he made a pool (a Cottle baptismal font), and a conduit (from Parsonstown in Ireland), and brought (this baptismal) water into the (New Jerusalem) City (of the new name of Cottle—Rev. iii. 11, 12, 13). Are they not written (by Elizabeth Cottle) in the Book (of Life, mentioned by F. H. "Shields"—Psa. xlvi. 9, Eph. vi. 16—Wednesday, Nov. 27, 1861,) of the (King's County) Chronicles (issued this day) of the Kings of Judah (of the Jews, the praise of the Lord of the Cottle Church. Isa. xlvi. 1—4.

Matt. xviii. 23, 34, 35.

See Nov. 16, 1861, in the *adversary's* Court of Arches, Matt. v. 25. *The deprivation of the Rev. D. J. Heath* (for publishing my heretical opinions) *of his hundred pence (pounds) due* (from April 14, 1839, to the Cottle Church Mark xii. 17, see page 32, 56, when "Judas" betrayed me to the Bishop of Winchester, Matt. xxvi. 6—16, "as likewise his God the Holy Ghost." Matt. xviii. 23, 35. Athanasian Creed.)

(The Episcopal revenues) *of ten thousand talents laid up* (by the Bishop of Winchester) *in a (Trinitarian sacramental) napkin*, (Luke xix. 20, 25, with the Ecclesiastical Courts, of the *adversary* to truth, are now *delivered over* (by God the Holy Ghost to *Lord* (John's) *ten pound tormentors* (Church) reformers in the Parliament of 1862. Matt. viii. 29. Heb. ix. 10—28.)

Luke xiii. 7.

Behold (my Lord Bishop of Winchester) these three years (from the death and burial of my husband, May 6 and 12, and the opening of All Saints Church by your brother, the Archbishop of Canterbury, June 17, 1858, to the *resurrection* in 1860. See page 21, of Mary's Kingdom in Italy of *Emmanuel God with us* Jews and Unitarians. Matt. i. 23). *I come* (every Sunday, to "the mercy seat," 62, in All Saints) *seeking* (Unitarian) *fruit on this (Cottle British) fig tree* (see page 50,) *and find none* (but your deprivation of the Rev. D. J. Heath, of) *his hundred pence (pounds, Mark xii. 15,)* for publishing in 1861 my heretical opinions, in 39, of Satan's creeds, and 39 articles of the "Commandments of men." Matt. xv. 9.

Let *Lord (John's) ten pound tormentors*, cut it (the Protestant establishment) down “to two hundred penny” (pounds) worth of (Cottle) bread “to every (Clergy)-man (who preaches the truth) out of the ten thousand talents laid up (by the rich Bishops) in a (Trinitarian) napkin. See p. 32.

Why (Martha, who is waiting to take this to Mr. Fenton, for the “print of his nails,” see page 49, 61) cumbereth it (Luke x. 40, xiii. 7,) the ground (of the Cottle Church, see page 66, with Pagan Bishops) clothed in the grave clothes of the creeds of “dead men” John xi. 44, xii. 2, 14, 17, from Constantine and Elizabeth.

This year (1861) also, “I had patience with you” (Dr. C. R. Sumner) and dug (up the Pagan “roots,” Matt. iii. 10, 12) about it (the Protestant establishment of England and Ireland) and if it had (been allowed) to bear fruit (plenty of “Heath’s.”)† Well, but if (it may) not (in the Ecclesiastical Courts of Sin and Satan) then (in 1862.) Thou (Earl Russell in the House of Lords, Luke xix. 4, 5, 9, Rev. xix. 16, and Lord Palmerston in the Commons. Luke xix. 25.) Shall cut it (the Protestant establishment) down.*

Matt. xx. 15, 22.

Is it not lawful for me (in my Parliament of 1862) to do what I will with mine own (money, in my own New Jerusalem bank? Luke xix. 23, in Threadneedle Street. Matt. xix. 24, 26, xx. 15, 22, 23.

John vi. 5, 7, 9, 10, 14.

For there is a (Royal) lad (of Twenty) here (at the Cambridge University) which hath (from the burial, Mark xiv. 8, 9, of Robert Cottle, May 12, 1858, for the “five” years of 1858-59-60-61-62,) five (Cottle) barley loaves and two small fishes (for the Protestant Kingdoms of England and Prussia).

Make (Lord John) the (Protestant Clergy and Lay)-men sit down (to the Cottle table of the Lord Jesus, 1 Cor. xi. 26,) to a penny’s worth of the (Cottle) bread (of Life) in number (according to the census of April 8, 1861, see page 46) of about five thousand (souls to each Clergyman, with livings of, from) two thousand (as the maximum) and two hundred (as the minimum of the incomes of “the elder” (Rev. vii. 13—17,) and younger (Clergy)-men (of the Cottle Church of the everlasting God). 1 John ii. 1, 4, 12, 13, 14, 17.

Sent to all nations to bind His Princes at His pleasure, Psalm xvi. 11, (to his covenant made with Elizabeth Cottle), and to teach His Senators wisdom (in) the new (Cottle) heaven and earth (Church and State.) Psa. cv. 22; Luke vii. 35. Isa. lxvi. 22. Rev. xxi. 2. see page 1.

* See Dr. C. R. Sumner, p. 49, 50, 51, 52, 67, 71.

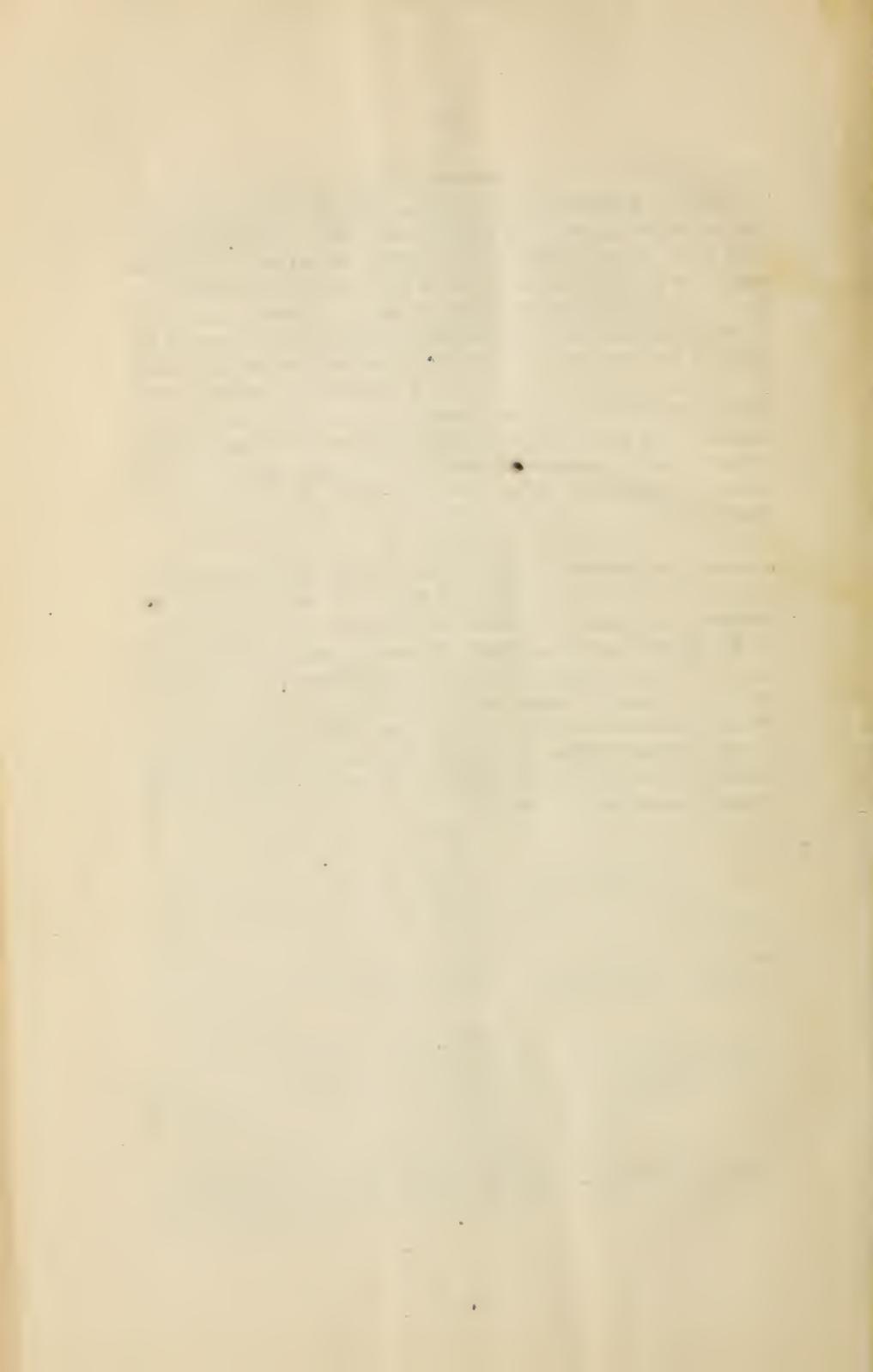
† The Rev. D. J. Heath, Vicar of Brading, Isle of Wight; Diocese of Winchester; Patron Trinity College, Cambridge. Matt. xxv, 21, 25, 26, 28, 31; Heb. xii. 14, 16, 17.

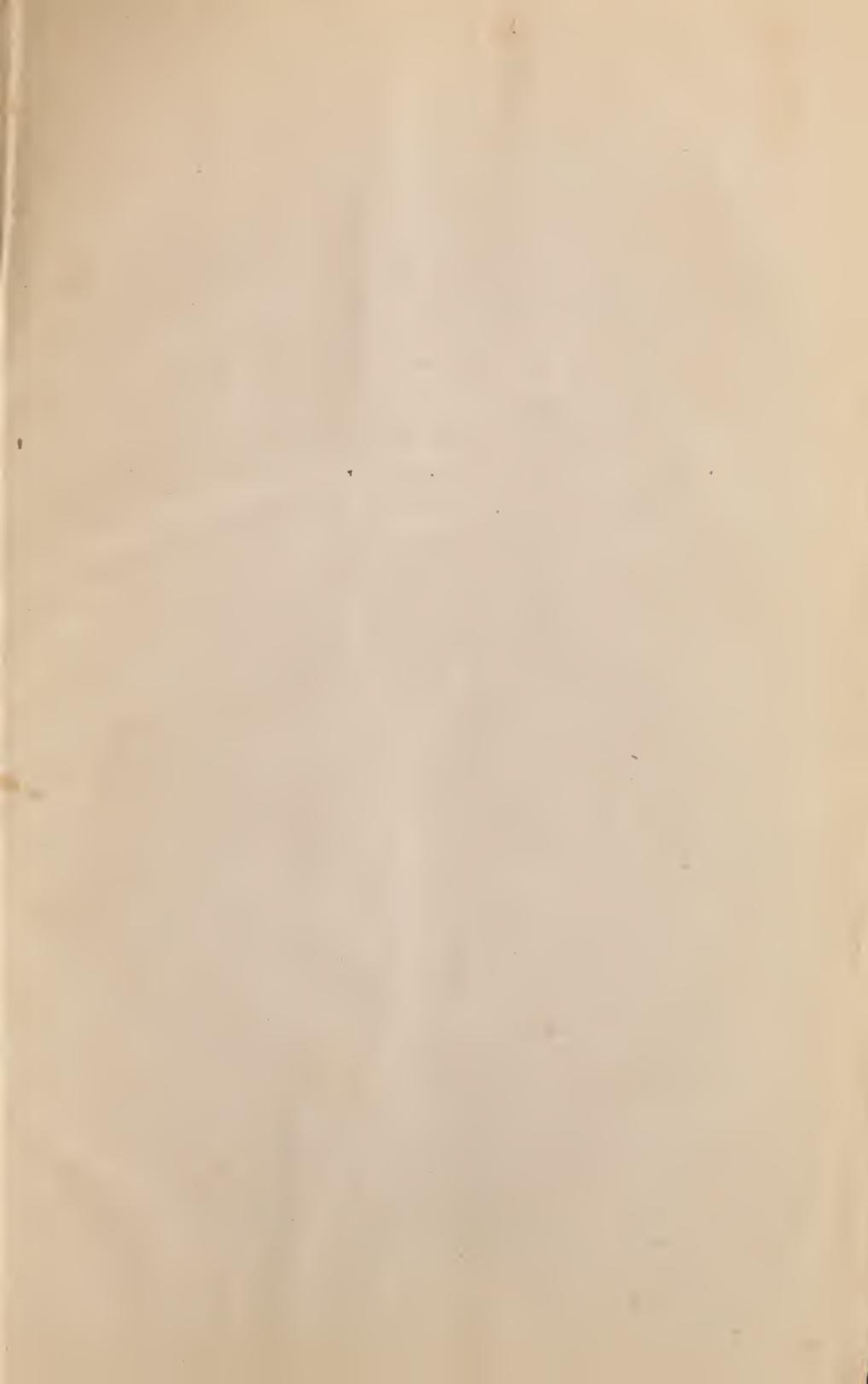
Matt. xxiii. 8, 9.

Be not ye (Cottleites in the new heaven and earth) called (chief) Rabbi, for one (Robert Cottle) is your Master, (see page 51—“your Melchesidec,” Heb. vii. 1—28), even (1 Cor. xv. 24) Christ (Elizabeth Cottle, the anointed Saviour of Jew and Gentile—Luke ii. 11); and all ye (Cottleites) are brethren (ver. 9), and call no man (Rev. v. 4—no Pope, no Sumner, Luke vi. 46, Matt. vii. 21), your father (in God) upon the earth (Rev. xiii. 8, since the burial of Robert Cottle, May 12, 1858—Mark xiv. 8, 9); for one (God the Holy Ghost) is your Father (Rev. xxii. 4, xiv. 1, which is the only “God and Father of our Lord Jesus Christ”) in heaven (the Cottle Church); neither be ye (in Christendom) called masters (of law and divinity), for one (Robert Cottle) is your Master (of law and divinity), even Christ, (even Elizabeth Cottle). John xiii. 13; Acts x. 36; Rom. xiv. 9; 1 Cor. xv. 47; Eph. iv. 5, 6.

Gal. i. 12.

For I (the Rev. Geo. Clayton) neither (April 8, 1839), received it, the Alabaster (Unitarian) Box (of interpreted chapters—Mark xiv. 3, 8, 9) of man (of my Deacon, Robert Cottle—Luke xxii. 27; xii. 39; John i. 13, 14; Rev. ii. 17, xix. 12, 13); neither was I taught it (the truth—John xv. 26, 27), of any men in heaven (the Church), neither (by any commentator of the present or past ages of mankind buried) under the earth (Rev. v. 3, 4), but by the revelation (in these interpreted chapters of the Person and work) of Jesus Christ (of Elizabeth Cottle, 1 Cor. xi. 28—34, John vi. 48, as the Saviour anointed by the Holy Ghost, to save from sin the whole Pagan, and Pagan Christian world). Heb. ix. 28.





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